

West Roxbury April 18/41

My dear ~~Friend~~ Friend

I have just received your letter, and have read it, both with pleasure and with pain. It gives me great pleasure to find that a thought which has burnt in my own bosom finds a warm resting place in a pious heart. There is no sweeter joy on earth than the thought that we have confirmed or strengthened a single human soul - have made truth brighter and heaven more nigh. But it gives me pain to find you look to me for light, when I am so ill-qualified to give it. Out of the depth of your own spirit it will spring up. "A man's mind ^{sometimes} is wont to tell him more than seven watchmen that sit above in a high tower," said the old wise man. The infinite Parent of Truth sheds light without let or hindrance down into all souls that look reverently and obediently up to Him. It seems to me that if always obeyed the Law God has written on our hearts, the decisions of reason, of conscience, and of faith, would be as infallible in their action as the instincts of the brutes, or the laws of gravitation now are. But no man is in this state, and, as the penalty of our disobedience we grope for the wall like blind men, and feel after God if haply we may find Him. We are not one with God as Christ was, so we are in doubt and fear. The best and wisest men feel this the most deeply. Jesus alone felt none of it. His obedience was perfect and so God's truth passed through him as light through the celestial spaces where there is no atmosphere and was not bent to either side. You ask an explanation of one passage in the sermon. After I preached it, I felt it might be understood to mean something I never assented to. It belonged originally to a course of several sermons, and the other would perhaps explain what was obscure in this.

I meant simply that Jesus was not all that human nature is capable of becoming, that is, He was not a Poet, Astronomer, Architect or Musician, He did not come to be a Milton, a Leibnitz, a Michael Angelo, or a Mozart. This does not diminish his greatness. I meant to imply that each Blackbird is all that any Blackbird, or all Blackbirds can be. But no one man has ever developed on earth the whole of the capabilities evolved and folded up in his nature. This was doubtless the case with Jesus. If you wish to learn Astronomy, or Music, you do not go to the Gospel, for Christ did not come to teach the arts. I take it, this student would have no man's feelings. But on the other hand, in his own department of morality, Religion, long a divine life, perfect goodness, I think he was true perfect and complete.

We can see no limitation to his perfection in this respect. He was all that man can be of goodness and religion. He was all of God. ^{there can be in a perfectly good} ~~all that man can be of~~ and religious man, ^{goodness and religion} so he could say "I am the way and the Truth and the Life" "I and my Father are one." for, he thought God's thoughts, felt God's feelings, loved God's will. I never said that men would outgrow Christianity - never thought it possible. To me Christianity is perfect law to man and God. Can mankind outgrow this? Not even when they become Angels. I think St Paul had this in mind when he says - "We shall judge Angels viz, that Christianity is perfect truth, by which the higher beings are judged. If future revelations of truth are made they can never supersede the Christian doctrine for, one truth is congenial to all truth. Therefore even if God should create a man wiser, better and more holy than Jesus - the revelation this new messenger brought would not destroy the old. Whether such a being ever will be created no one can tell but He who possesses the riddle of the world. The counsels of God, no one knows them. I think it becomes Christians to leave the future to Him, where it is. For my own part I cannot conceive of a being more good, and beautiful, and holy, and true, than Jesus of Nazareth. His words judge the world. The higher we think, the holier we live, the more we find in them, the more to admire and love in him. I do not

worship Christ, but I love him, and would kiss the hem of his garment. As you say, he is still the "star of promise"; he has not come, oh no, It is not the Christianity of Jesus, that most of, even pious men assent to. It is still in the world, but not known by the world. The wisest and best, have at most but an afterthought of what he foreknew. In Love and Religion and Truth, I think no one has come up to him. & man cannot go beyond ~~the~~ truth as you so well say. I think we are yet to have a period of real Christianity on the earth - as we are praying "Thy Kingdom come" and often say "How long O Lord!" What you say of your experience of one of Christ's sayings is true of all of them. Today a man says this is Christianity, tomorrow he lives it out, but then he finds Christianity is still above him, for he sees a new meaning with the new eyes his life has given him. "Inasmuch as you have done it unto one of the least of these -- you have done it unto me" What a world of meaning it has. It condemns us all. I thank you my dear lady for the confidence you have placed in me, and rest assured that if I can be of service to you in any way it will give me the greatest pleasure to do so.

I remain yours in the bonds of Christian love.

Chas Parker

A copy.

STEWART'S

REGISTER

1848.

Parker's Sermons.

Vol. I.

STEWART'S

DIARY

1848:

DAILY REGISTER,

PRIVATE FAMILIES,

PERSONS OF BUSINESS

A DIARY FOR EVERY DAY IN THE YEAR, FOR THE RECORD OF
ENTERTAINING, DAILY OCCURRENCES AND
OTHER DOMESTIC AFFAIRS.

WHOLESALE DEALERS BY
H. WILSON & SONS,

211 N. South-Second Street,

NEW YORK.

211 N. South-Second Street,

NEW YORK.

STEWART'S

DIARY

FOR

1848:

OR

DAILY REGISTER,

FOR THE USE OF

PRIVATE FAMILIES,

AND

PERSONS OF BUSINESS:

CONTAINING

A BLANK FOR EVERY DAY IN THE YEAR, FOR THE RECORD OF
INTERESTING DAILY OCCURRENCES AND
FUTURE ENGAGEMENTS.



PUBLISHED YEARLY BY

R. WILSON DESILVER,

No. 18 South Fourth Street,

AND

HYMEN L. LIPMAN,

No. 139 Chestnut Street,

PHILADELPHIA.

STEWART'S

DAILY

1848

DAILY REGISTER

FOR THE YEAR OF

PRIVATE FAMILIES

AND

PERSONS OF BUSINESS

CONTAINS

A BLANK FOR EVERY DAY IN THE YEAR, FOR THE RECORD OF
INTERESTING DAILY OCCURRENCES AND
FUTURE ENGAGEMENTS



PUBLISHED WEEKLY BY

E. WILSON, PRINTER

70, 18 South Fourth Street

AND

WILLIAM D. WILSON

70, 189 Chestnut Street

PHILADELPHIA

ALMANAC FOR 1848.

| | Sun. | Mon. | Tues. | Wed. | Thurs. | Friday. | Sat. |
|---------------|------|------|-------|------|--------|---------|------|
| JAN. | | | | | | | 1 |
| | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| | 16 | 7 | 18 | 19 | 20 | 21 | 22 |
| | 23 | 4 | 25 | 26 | 27 | 28 | 29 |
| | 30 | 1 | | | | | |
| FEB. | | | | 1 | 2 | 3 | 4 |
| | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| | 13 | 14 | 15 | 16 | 17 | 18 | 19 |
| | 20 | 21 | 22 | 23 | 24 | 25 | 26 |
| | 27 | 28 | 29 | | | | |
| MAR. | | | | | 1 | 2 | 3 |
| | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| | 12 | 13 | 14 | 15 | 16 | 17 | 18 |
| | 19 | 20 | 21 | 22 | 23 | 24 | 25 |
| | 26 | 27 | 28 | 29 | 30 | 31 | |
| APRIL. | | | | | | | 1 |
| | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| | 16 | 17 | 18 | 19 | 20 | 21 | 22 |
| | 23 | 24 | 25 | 26 | 27 | 28 | 29 |
| | 30 | | | | | | |
| MAY. | | | 1 | 2 | 3 | 4 | 5 |
| | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| | 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| | 21 | 22 | 23 | 24 | 25 | 26 | 27 |
| | 28 | 29 | 30 | 31 | | | |
| JUNE. | | | | | | 1 | 2 |
| | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| | 18 | 19 | 20 | 21 | 22 | 23 | 24 |
| | 25 | 26 | 27 | 28 | 29 | 30 | |

| | Sun. | Mon. | Tues. | Wed. | Thurs. | Friday. | Sat. |
|--------------|------|------|-------|------|--------|---------|------|
| JULY. | | | | | | | 1 |
| | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| | 16 | 17 | 18 | 19 | 20 | 21 | 22 |
| | 23 | 24 | 25 | 26 | 27 | 28 | 29 |
| | 30 | 31 | | | | | |
| AUG. | | | | 1 | 2 | 3 | 4 |
| | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| | 13 | 14 | 15 | 16 | 17 | 18 | 19 |
| | 20 | 21 | 22 | 23 | 24 | 25 | 26 |
| | 27 | 28 | 29 | 30 | 31 | | |
| SEPT. | | | | | | | 1 |
| | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| | 17 | 18 | 19 | 20 | 21 | 22 | 23 |
| | 24 | 25 | 26 | 27 | 28 | 29 | 30 |
| OCT. | | 1 | 2 | 3 | 4 | 5 | 6 |
| | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| | 15 | 16 | 17 | 18 | 19 | 20 | 21 |
| | 22 | 23 | 24 | 25 | 26 | 27 | 28 |
| | 29 | 30 | 31 | | | | |
| Nov. | | | | | 1 | 2 | 3 |
| | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| | 12 | 13 | 14 | 15 | 16 | 17 | 18 |
| | 19 | 20 | 21 | 22 | 23 | 24 | 25 |
| | 26 | 27 | 28 | 29 | 30 | | |
| DEC. | | | | | | | 1 |
| | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| | 17 | 18 | 19 | 20 | 21 | 22 | 23 |
| | 24 | 25 | 26 | 27 | 28 | 29 | 30 |
| | 31 | | | | | | |

A TABLE,

Showing the number of days from any day in one month, to the same day in another month,

VERY USEFUL IN BANKING BUSINESS

| From January | Feb. | Mar | Apr. | May | Jun. | July | Aug | Sep. | Oct. | Nov | Dec | |
|--------------|------|-----|------|-----|------|------|-----|------|------|-----|-----|-----|
| To January | 365 | 31 | 59 | 90 | 120 | 151 | 181 | 212 | 243 | 273 | 304 | 334 |
| February | 334 | 365 | 28 | 59 | 89 | 120 | 150 | 181 | 212 | 242 | 273 | 303 |
| March | 306 | 337 | 365 | 31 | 61 | 92 | 122 | 153 | 184 | 214 | 245 | 275 |
| April | 275 | 306 | 334 | 365 | 30 | 61 | 91 | 122 | 153 | 183 | 214 | 244 |
| May | 245 | 276 | 304 | 335 | 365 | 31 | 61 | 92 | 123 | 153 | 184 | 214 |
| June | 214 | 245 | 273 | 304 | 334 | 365 | 30 | 61 | 92 | 122 | 153 | 183 |
| July | 184 | 215 | 243 | 274 | 304 | 335 | 365 | 31 | 62 | 92 | 123 | 153 |
| August | 153 | 184 | 212 | 243 | 273 | 304 | 334 | 365 | 31 | 61 | 92 | 122 |
| September | 122 | 153 | 181 | 212 | 242 | 273 | 303 | 334 | 365 | 30 | 61 | 91 |
| October | 92 | 123 | 151 | 182 | 212 | 243 | 273 | 304 | 335 | 365 | 31 | 61 |
| November | 61 | 92 | 120 | 151 | 181 | 212 | 242 | 273 | 304 | 334 | 365 | 30 |
| December | 31 | 62 | 90 | 121 | 151 | 182 | 212 | 243 | 274 | 304 | 335 | 365 |

EXAMPLE.

How many days from 2d of April to 2d of September?

Look for April at the left hand and September at the top, in the angle is 153.

Saturday, January 1st, 1848.

Titles and Subjects
of
Theodore Parker's
Sermons.
Commencing Oct. 1851.

Sunday, ~~Oct.~~ Oct. 26th.

Greatness of God.

Neither Socrates, Plato, Moses,
Isaiah, Jesus, Paul nor Luther had
the idea of a God absolutely free from
limitation or imperfection.

Sunday ~~Monday, 8d.~~ Nov. 2^d.

Greatness of Man.

Characteristics of the highest
& noblest of God's works.

Sunday ~~Monday, January 10th, 1910.~~ Nov. 9

Relation of G. to Nature & Man.

Creator, preserver, father &
friend in the truest sense.

Sunday ~~Tuesday, 11th.~~ Nov. 16th

Relation of Man to God

Responsibility.

Sunday ~~Wednesday, 12th.~~ Nov. 23

Hidden or reserved forces
in nature & man.

The constant discovery of
new natural forces, & new
depths of our mental & spirit.
being is an encouragement &
stimulus to improvement.

Thursday, ~~Nov. 26th~~ Nov. 27

absent at Newburyport,
Thanksgiving Day,
w. L. & C.

Sunday ~~Friday, 14th~~ Nov. 30
absent at Newburyport

Sunday ~~Saturday, 15th~~ Dec. 7
The absolute religion.

Love of God supremely, &
love of one's neighbor (any one who
needs what he can give) as him-
self -

~~Sunday, January 14th, 1876.~~ Dec. 14

The true saint, formed by the absolute religion, contrasted with the saint of the church.

The practical philanthropist infinitely superior to the sentimental pietist!

Sunday ~~Monday~~ 17th. Dec. 21

The absolute & certain ultimate victory of the true & right.

Sunday ~~Tuesday~~ 18th. Dec. 28

The highest function of the highest man: to help those who most need help.

Jesus was the friend of publicans & sinners.

J. fell short of absolute perfection in his idea of G., considering his power limited by the suc-

~~Wednesday, January 10th, 1852~~

cessful opposition of a personal devil) and also his goodness (by the establishment of an endless and populous hell.) He also fell short of comprehending the true relation of men towards G. since he taught them to fear him, as well as to love him. But both his idea & his teachings of the moral relation of men towards each other, were perfect. He taught that love of God implied love of men, & was to be manifested by good deeds towards men.

1852.

Sunday. Jan. 4th

The chief ~~Friday, 10th~~ obstacles which stand in the way of human improvement.

(Idleness, & gen. love of p.)
1st Sensual pleasure } Intemperance
Sensuality.

2^d Love of money (marriage for m.)

3^d Love of power

Business of life is to develop our faculties, all of them, to fullest harmonious extent.

~~February, January 12th, 1848.~~

Sunday, Jan. 11th 1852.

Reverence, true & false.

False reverence, or sycophancy, is abundant.

True, or sincere rev. is often paid to unworthy objects. Its proper function is to honor truth, justice & excellence, & lead to imitation of them. — Beware of honoring the faults or imperfections of good men.

Sunday, ~~Jan.~~ Jan. 18th.

The religion of love, & the religion of fear.

All the religions of the earth have been founded wholly or in part upon the influence of fear, and this element still remains incorporated very ~~Monday, 21st~~ largely with what is taught as Duty.

This is a great & most pernicious error. Perfect love casteth out fear, & perfect love is the realization of Duty.

This element has been combated by two classes. Men of philosophic & sarcastic character,

~~Monday, January 24th, 1848.~~
who have exposed the absurdities
of the old system without sugges-
ting a better, as Lucian, Lucre-
tius, Voltaine & Hume; and
men who clearly pointed out the
truth which should take the place
of this error, like

~~Wednesday, 26th~~
afternoon -

Mrs. Oakes Smith gave her
lecture on Humanity in the
Melodeon.

large audience in spite of
storm. lecture was prefaced
by singing.

~~Thursday, 27th~~
Sunday Jan. 25

Influence of the doctrine of
immortality upon religion & life.

Immortality, as at present re-
ceived by almost every sect of the
Xtn world, would be a curse inst.
of a blessing. - Viewed aright, it
is a great stimulus to improvement.

~~Friday, January 28th, 1842.~~

Sunday, Feb. 1st 1852

Mr. Parker absent.

Mr. Higginson preached from "Rejoice in the Lord al-way. The more joy the better; but it should be sought in the way of duty"

~~Saturday, 28th.~~

Sunday, Feb. 8th.

Communion with God.

Communication between G. & man, a giving by the former & receiving by the latter, is not an arbitrary thing, but a necessity resulting from the nature of both. It is the part of ~~mutual~~ sack; G. is alw. ready to give.

P. M. conversation.

Favorable circumstances preceding & attending the coming of Xt.

Want of connec. between religion & morality in the ruder forms of religion.

It was centuries before man could catch a dog & tame him; & now we catch the Penobscot, the Merrimac, Niagara & the lightning fr. heav. & make them grind our corn & run our cottons. & need

~~Monday, February 14, 1881~~
Sunday, Feb. 15.

Progress of human race from the beginning until now.

The past golden age is a fable; the true one lies in the future. The first man was naked, defenceless, feeble; without language, habitation, clothing, art or science; with no tools but his hands & his teeth; with no food but fruits & roots; with no experience to guide him, no mastery of reason & conscience over the animal propensities, not even that guidance of instinct which brutes possessed. It must have been centuries before he learned how to use even the plainest of the mechanical powers, before he could build a hut, make a fire, fabricate the rudest tool, or express in language any but the strongest necessities. What a change from this to the cities, factories, rail-roads, steamboats, telegraphs of the present day! What a change from the first feeble exercise of the powers of thought & observation to the achievements of Newton & Leibnitz! What a change

~~Thursday, February 24, 1848~~

from the first supremacy of the appetites & passions, to this spectacle of a nation governed by self-framed & self-imposed laws! What a change from the ten commandments, written by Moses as the dictates of a thundering & ranking woman as inferior to real estate, ing, wrathful & terrible god, to the revised statutes of Massachusetts! What a change from the idea of Abraham that G. was to be worshipped by the butchery of his own son, to that of Jesus, that love of men was the best proof of love to God! What a change even from Paul's idea of the powers & sphere of woman to today, when only an accident has prevented our hearing a woman (Antoinette L. Brown) take Paul to task for his injunction that she should keep silence in the churches! What a change from the theory which represents man as originally created perfect in excellence, but crippled by a Fall soon after he began to walk, & hence transmitting inevitable distortion & suffering to the countless millions of his posterity — to our present assurance that a loving God, father & mother in one,

~~always has been, & now is, & ever will be~~
always has been, & now is, & ever will be
leading the entire human race nearer
& nearer to perfect holiness & perfect
happiness.

The human race has made great
progress, has ~~done~~ great things. We need
not be ashamed of it, we need not des-
pair of it; least of all, today, the anni-
versary of the ~~most~~ noblest act since
the landing of the pilgrims, by which Shadrach
was taken from the custody of an unjust
law & restored to freedom.

Are we doing our part towards the
progress of the race? It is 7 yrs today
since I began to speak to you in this
place. And you profited by my words,
prompted by them to higher thoughts, noble
deeds, a manlier ~~manly~~ life? If not, I
charge you, leave me to speak to empty
seats & bare walls; but if we really aid
each other to advancement in the Xtn life
let us persevere, thank God & take courage.
P. M.

Conversation on prophecies of Old
Test. usually considered as applying
to X^t.

~~Wednesday, Feb. 22, 1852.~~
Sunday, Feb. 22nd 1852.

The relation of nations to each other.

Every father wishes his child to grow up noble, pure & lovely.

But that he may be so, the father & mother must have these virtues, and the uncles & aunts also. Every

one in the household ~~Thursday, 10th.~~ must be just & holy, for the education of the parlor will not profit the child much if the servant man teaches him to swear, & the servant girl to lie. Then the neighborhood must be good, or he will be poisoned as he goes to school; the town must be good, or he will be ~~Friday, 11th.~~ taught to cheat as part of his mercantile education; the state must be good, or he will be a member of some mean & selfish party instead of being a good citizen; the nation must be good, or he will be led by the multitude to admire & support ambitious demagogues, instead of favoring righteous-

ness & trusting to that for the exaltation of his nation; the surrounding nations must be good, & ready to cooperate in all good things, or the virtue which exists at home cannot have free course & produce its needed results. The whole world must be good ~~before~~ before any particular section of it can be as good as it ought to be.

All mankind are connected together by bands wh. it is impossible to break. They not only do, but necessarily must influence each other. The South says to the North, Slavery is our affair; let it alone, & it will not trouble ~~Monday, 14th~~ you. But slavery comes packed in every bale of cotton to Lowell; engrossed on every order for shoes to Lynn; it interferes with our humanity, our politics & our religion; it corrupts our statesmen & divines, & shuts the mouths of Father Mathew & Gov. Kossuth. While its existence lasts, it must corrupt

21 Tuesday, February 16th, 1843.

& injure not only those who voluntarily sustain it, but all connected with them, & all connected with them, the wide world over.

There should be an interest of feeling as well as of fact, throughout all mankind in their relation to each other. Nations who have achieved their own free-~~Wednesday, 16th.~~dom should lend a helping hand to the struggles of others. A great man from another nation is now asking this people for such aid, & he is right. Freedom like religion is the birthright of all mankind & is not to be monopolized to favor the selfish interests of those who have first laid their hands upon it. ~~Thursday, 17th.~~

P. M.

Antoinette L. Brown preached on those precepts of Paul wh. are commonly interpreted to mean that women should keep silence in the churches & be thoroughly subject to their husbands. She thought P. was misinterpreted.

~~Friday, Feb. 27th, 1852.~~
Sunday - Feb. 28th 1852.

Industry.

Riches, the product of Industry.

Use of the prod. of Ind.

Present physical condit. of Man. ^{Massachusetts}

Mr. P. announced that he should give this series of 4 sermons in order, beginning today w. ~~Saturday, 10th.~~

Industry.

Man is not naturally an industrious animal. He requires a stimulus of some sort to make him work. But being placed originally upon the earth without a coat on his back or a cent in his pocket, his physical necessities compelled him to labor. ~~Survival, 20th.~~ Hunger at first made men work for food; then fear led them to entrench & barricade themselves against enemies. These are the chief stimuli to exertion in savage life; but when civilization has supplied these wants, ambition for individual preeminence is the next most powerful incentive.

~~Monday, February 21st, 1945~~

Man labors at first for mere material advantages, and applies only his body to his work. But he finds after a time that the needful labor can be lightened & shortened by applying his mind also to it. He wants to walk a certain distance, and finds from observation & reflection that this can be done quicker & ~~that is~~ easier if he protects his tender feet with sandals. He wants to go quicker, & carry tools & provisions with him, & nature shows him the ox & the ass, which can go three or four miles an hour. But afterwards he wants to go ten m. an h. & nature says, help yourself to the horse; use the necess. care & labor & he will do it for you. ~~Wednesday, 22d~~ Then he wants to go 30 m. an h. & nat. still says - There is steam: Catch him & harness him: & so thought & labor in partnership extend their conquests, until they catch the very lightning & make that run their errands.

Thus industry, while seeking only the supply of material wants, uncon-

~~Thursday, February 24th, 1848.~~

sciously sets the mind in operation. It is too apt however to dwell in material things & to undervalue whatever cannot be turned into money. This is a prominent fault in the N.E. character.

P. M. Conversation on the characteristics of the Messiah predicted in the Jewish ~~scriptures~~ scriptures.

Sunday, Mch. 7th 1852

^{looked at fr. the stand pt of religion.}
Riches, the product of Industry,
The inf. animals work from necessity & instinct. Man works fr. necess. & self-conscious will. They do not accum. ~~money~~ exc. a few tribes, like the squirrel & the bee, wh. hoard but for a single season. Man takes thought for the morrow, & for his whole life. He labors first for subsistence, then for comfort, then for elegance. All these are wants implanted by the Creator, wh. need, & shd. have, their gratification.

~~Sunday, February 27th, 1913.~~

In relation to wealth, men may be divided into 3 classes.

The non-producing class, } { Beggars
most of whom are also } { Thieves
the Perishing class, } { Dandies m.x.

The thriving class, { Producers
{ Distributors

The abounding ~~Monday, 28th.~~ class, Capitalists

The first stimulus to industry was want. Then came war, the desire to invade or the need of defending. Next, & still existing, is the value of wealth for the power & the various gratifications it brings. In Rome priestly power, in Vienna secular rank in Boston & ~~Tuesday, 29th.~~ N.Y. wealth constitutes the chief distinction. The dollar is here the nucleus & centre of all things. Mind & conscience are undervalued in comparison w. this.

This is not the highest state, but better than any wh. has preceded it. The dollar is a better master than the sword. Mind, the cre-

Wednesday, March 1st, 1843.

tor of wealth, gets more of its due estimation now than under the old reign of brute force. axe whip-saw saw-mill

The world is constantly improving. Some races are less industrious, some lands less productive than they once were, but the whole of mankind has never accomplished so much, never had their welfare so well provided for as in this year. We are still to press on towards higher things. Better uses of wealth are still to be found.

Thursday, 2d.

The basis of material prosperity must first be laid. This produces a habit of industry. Friday, 3d. even when undertaken from a low motive. Mind by degrees gets to be cultivated for its wealth-producing powers, & then other uses of it appear. Now, the city of Boston spends 6,000 d. to intoxicate her guests, & refused a single dollar for the better education of her girls. But we are getting towards a higher appreciation of the most needful things.

~~Saturday, March 14th, 1852~~

P.M. Convers. on representation
resp. the Messiah in the Apocrypha
& the N. Test.

Sunday, 15th, March, 1852

I was absent at N.P.
& Mr. P. preached an
old sermon.

~~Monday, 8th.~~

Sunday, Mch, 21st 1852

The use of some of the
products of Industry.

Man has been designed by his
Gr. to learn wisd. by experience.
He of course makes many mistakes

~~Monday~~, March 11, 1842.

These, when involuntary & proceeding from ignorance we call errors; when done intentionally & intelligently, sins. There are many of both kinds in man's history, in his material, mental & spir. progress.

G. designs m. to devel. & cult. all his powers, of body, mind, soul & affections. But he no sooner learns to use these than he uses them amiss. After much stumbling & falling the child learns to walk; but he uses this new power to run away from his mother.

How uncertain & misdirected are his first graspings after the things that attract him! After many trials & mistakes, he learns to detect the strength of his arm right, & he presently strikes his little sister. How beautiful is the adaptation of the ~~weakness~~ & confiding tenderness of woman to the courage & strength of man; yet man's superiority in strength is frequently used against women as well as for them. So men have misused the delicious juices

~~Wednesday, 8th.~~
~~Thursday, 9th.~~

~~Friday, March 27, 1880~~

of the grape & the cane, & perverted the strength of the barley to the production & use of intoxicating drinks.

It is not strange that the scheming, inventive, adventurous spirit of N.E. shd have made this mistake; but how its continuance & increase shd have been tolerated by the thrifty, practical vigor of the N.E. character after the clear & abundant proof that $\frac{3}{4}$ of all the crime, pauperism, insanity, & idiocy here existing are directly traceable to drunkenness, is amazing.

P. M. Convens, on character of Messiah as viewed by the New Test. writers.

Sunday, ~~27th~~ Mch. 28

Present physical condition of men in Massachusetts.

Numerous statistics, derived from last census.

Children born in Boston are $\frac{2}{5}$ of Amer. & $\frac{3}{5}$ of foreign parents.

Average length of life in B. 21 yrs
" " " " in state 30 1/2

~~Monday, March 10th, 1845~~

P. M. Conversation on the
idea of God. ^{This is to be attained by the use of}
^{the natural powers G. has given}
^{not by miracles or supernatural means.}
No nation, & no received religion
has yet attained to the idea
of infinite perfection in God; though
they all declare in words a belief in his
perfection, the details of their creeds show
imperfections & limitations, sometimes even
in their idea of him.

~~Tuesday, 14th.~~

Sunday Apr. 4th 1852

Prayer, for the progress, & perfection,
of the soul's communion w. God.

Prayer may consist, in any one
instance, merely of supplication, or
confession, or Thanksgiving, or adoration
& these may be called fragmentary
acts of pr.

~~Wednesday, 15th.~~

A complete & perfect act of pr.
comprises these four things.

A deep & pervading consciousness
of the presence of God & of your nearness
to him.

A recognition of the ideal image
of what you ought to be.

~~Thursday, March 10th, 1843.~~ 177

A consciousness of the imperfect of what you are. &

A resolution & active effort to bring your actual life into conformity to this ideal image.

This may be called a perfect act of prayer, & it is the most thorough preparation

~~Friday, 17th.~~
for the temptations, trials & sufferings of life. It cannot be very common; cannot occur to any one every day or every week; but when it comes, it makes a life more beautiful, vanquishes our evil passions, disarms our enmities, strengthens us for the labors of the day, makes exertion easy & self-denial sweet, annihilates care & fear, & brings us consciously nearer heaven.

Saturday, 18th.

P. M. Conversation on the purpose of G. in creation. The popular religion represents him as a selfish being thinking only of his own glory. It is more reasonable to suppose him moved by a desire to diffuse a happiness founded

Sunday, March 12th, 1848.

effect on the progressive development & the ever increasing welfare of the creatures he has made.

Welfare, in the sense intended here, that is, the largest & best sense, comprises three things.

The perfect normal development, the perfect ~~Monday, 20th.~~ normal use, & the perfect normal enjoyment of all the powers of body, mind, conscience, soul & affections, which God has bestowed upon us.

Thursday, Fast Day.

Apr. 8th

~~Tuesday, 21st.~~

1852.

I was at Newburyport.

~~Wednesday, March 12, 1852~~

Sunday Apr. 11th 1852.

Adin Ballou on Nonresistance

P. M. Conversation on same
subject.

~~Thursday, 13d.~~

Monday - Apr. 12th 1852.

Discourse on the anniversary
of the carrying away of Sims.

~~Friday, 14th.~~

~~Sunday, March 26th, 1910~~

Sunday - Apr. 18th

Trust in God.

There is much distrust & unbelief wh. is not commonly called by those names. Of this kind are fear of G. - the ascription of imperfections or limitations to him - the apprehension that the sins or ~~Sunday, 26th~~ follies of men can make successful opposition to his purposes.

Perfect trust in a perfect G. forces us (willingly) to the belief that every fact of history & experience, including the crucifixion of Jesus & the self-murder of Judas, will be so controlled by infinite power, wisdom & goodness as to tend to the ultimate ~~Monday, 27th~~ happiness & welfare of the universe, & also of the individuals therein concerned, both sinners & sufferers.

P.M. Conversation on the relation between the evils & sins of the world & the infinite perfections of God. Also, "personality" of G. & the two modes in wh. the idea of G. is attained.

~~Tuesday, March 20th, 1852.~~

Sunday, Apr. 25th 1852.

The ~~whole~~ present & also the ultimate relation of Industry, & its product Wealth, to the welfare of Mankind.

Up to the present time, ^{neither} the accumulations of wealth, nor of mechanical power,

~~Wednesday, 28th.~~
nor of intellectual force, have been consciously applied to the welfare of the mass of mankind. All have served the purpose incidentally, in the providence of God, but men have not cared to do it, & no state, or school, or church has taught them to do it.

This application of natural, mental & moral ~~Thursday, 29th.~~
forces however will certainly be made when Christianity is further developed among us. The strength of the whole world will by & by be employed in its right use - to help the weak.

~~Friday, March 21st, 1852~~

Conversation P.M. on "fear of
the God". Fear of G. is not justified by
his real character & must be founded
on misapprehension of him. The sinner
has no more real reason to fear him
than the saint. But fear naturally
arises from the unknown, & is thus
naturally ~~Saturday, April 1st.~~
connected with the idea of God in the
early stages of man's progress.

Sunday, 2d. May, 1852

"Who can find a virtuous woman?"
The nature, position, dangers
& duties of woman.

The human race naturally divides
itself into two parts. Man is man masculine -
Woman is man feminine. These
have different characteristics, one being

Monday, April 24, 1843.

more developed in some capacities & relations, & the other in others; but both are needed to make the grand total - Humanity.

Man has a stronger body & a bigger brain. Woman has a nicer body, and a greater development of the finer faculties, the conscience, ~~Monday, 4th.~~ the affections, & the religious sentiment. Man conquers by force; woman attracts by grace & beauty, & governs by artifice. Men first invented cursing, & women flattery.

Since strength has mainly governed the world, man has held woman in subjection; without recognizing her equal rights, or even perceiving that such recognition would ~~Wednesday, 5th.~~

best subserve the interests wh. are common to both, he has used her sometimes as a servant, sometimes as a plaything; & women have usually seemed content to take this inferior position, & to make up in art what they lacked in strength. To be wife & mother is accounted her profession; & those who are neither w. nor m.

Thursday, April 6th, 1848

have little scope given them for such a choice of occupation as would secure the independence, happiness of usefulness of their lives.

One of the dangers of women is frivolity. We find in them much more decidedly than in men a love of show. This is commonly ~~Friday, 5th.~~ ascribed to vanity, the desire of admiring, but it may be more justly referred to the love of grace & beauty which is more thoroughly developed in them than in men, & to the fact that their success is to be sought by attraction. — A butterfly is a pretty object: but a woman whose chief prayer is — I'd be a butterfly — certainly does not fill her appropriate place in the creation.

~~Saturday, 6th.~~ Another danger of women is doudgery. Many seem to have no idea & no aspiration beyond the ordinary round of household work. Many excuse themselves for this on the ground that they have so much to do for their husb. & children, forgetting that the husband's soul needs a wife as well as his body,

~~Sunday, April 8th, 1848.~~

& that the child's mind, conscience & religious sense need a mother as well as his body.

Poor unmarried women suffer from excessive competition in the few branches of industry which the customs of society leave to them, and those who are not poor are often troubled by vacuity of mind & want of all occupation.

~~Monday, 10th.~~

"Their only labor is to kill the time,

& labor dire it is, & weary wo;" &c.

Men, the ruling power, have excluded women from all participation in the management of church & state, & both institutions have severely suffered from this unnatural divorce. Wars between states, the organization of obvious injustices into laws, & savage persecutions in religion would never have been voted by women.

~~Tuesday, 11th.~~

A perfect society can exist only where the masculine & feminine elements freely cooperate to inquire what the common good is, & act in unison to secure it.

~~Wednesday, April 30th, 1848.~~

Conversation, P.M. on ~~the~~ ^{the} fear of death.

It was stated to proceed partly from a natural dread of the unknown, & partly from vague superstitious fear of things connected with the spirit world, but chiefly from the prevalence of a false theology.

Of course, ~~Thursday, 10th.~~

this fear is to be distinguished from the natural & proper dread of the pain that usually attends the separation of soul from body.

The feeling with which we regard death will mainly depend upon the idea we have of God. If he be regarded as a being infinitely perfect, of course we have not the slightest reason ~~to~~ ^{to} fear him, or to suppose that we shall incur any injury or loss by being transferred from one of his mansions to another. He will of course do all things well for us as well as for the universe.

~~Sunday, April 13th, 1848~~

Sunday - May 9th 1852.

Modes of Happiness.

1. The Senses
2. Fun & Frolic
3. Industry - means & end -
4. Reason & Imagination
5. The means of idealizing life
as music, painting, sculpture.
6. The affections ~~Sunday, 4th.~~
7. Religion.

P. M. Conversation on Worship.

Worship is here used in the large sense, synonymous with obedience or service. It comprises the true use, development, ~~Sunday, 4th.~~

& enjoyment of all the powers G. has given us, & requires no more, though of course it admits all the varieties of expression by wh. the soul seeks to give utterance to its feelings.

What G. requires is that we do the appropriate work of life; he needs no talk about it.

~~Tuesday, April 18th, 1948~~

Sunday May 16th 1852

Marriage.

In marriage parties should not seek nor take those most like themselves, for their imperfections are cherished & perpetuated, especially where the marriage is among kindred. Each shd seek in m. the qualities he most needs.

There are ~~various kinds~~ ^{qualities he most needs} of marriages, as to the moving cause.

Marriages of passion merely are not common in this country, but are sometimes found among the lowest & most degraded class.

M. of fancy merely are also rare.
They shd be celebrated by moonlight &
the parties shd say - With this whim I
M. of bus-ness the road.

M. of bus- ~~Thursday, 29th.~~ ^{Three road.}
iness or of mere
bargain are also fortunately rare among
us, though New England has a shrewd eye
to "the main chance", & the sons & daugh-
ters of the rich are more generally mar-
ried than others. This sort of m. does
not end in such utter disappointment as
the two former, since so much was not
expected in the beginning. The only essential
of the "service" in this case is - with all my

~~Friday, April 21st, 1849~~

worldly goods I thee endow.

Most m. among us are founded on a real affection, tho it is not always wisely placed.

The true & best marriage will have a religious basis, & will seek to supply the defects of each by corresponding excellencies in the other. The true masculine united to the true feminine, form the

~~Saturday, 22d.~~

best specimen of the human character. The severed fragments, not always broken in the centre, should seek their appropriate halves; and thus the virtues of both will be perpetuated while at the same time their defects are remedied.

P. M. Conversation on Prayer.
J. Barker present. ~~Sunday, 23d.~~

The common idea of pr. is that by asking G. is persuaded to give you something which he would not otherwise give.

The true idea is that it is an active desire of the soul (expressed or not in words) by which it perceives more vividly the presence & the love of G. & thus receives strength for the labors & duties before it.

~~Monday, April 24th, 1848.~~

A philosophical man, if he supposed that the request of his limited & imperfectly developed mind would produce an effect different from what infinite wisdom had already predetermined, would not dare to pray.

A religious man, if he supposed that the request of his imperfect knowledge & partially sanctified heart would produce an effect different from what ~~infinite~~ ^{infinite} goodness had already predetermined, would not dare to pray.

Since G. from his nature knows the best better than we can know it, & also, from his nature will necessarily & certainly do the best, both for each individual & the whole universe, we need never ask for particular things, with the feeling that God will thereby be more disposed to grant them. ~~Wednesday, 26th.~~

Yet, since it is an advantage & a delight to us to let our free will consciously coöperate with God's will, the knowledge of the above truths need not prevent us from expressing to God the sins, the penitence, ^{the wants,} the aspirations & the resolutions wh. he already knows, when we feel a real desire to do so. Then a real strength & benefit come to us, because we

~~Thursday, April 27th, 1848.~~

thus become more receptive of the blessing
wh. G. was equally disposed to give before.

This expression may sometimes be
advantageously made by one for another,
or for many others, namely, when they
are actively moved by the same impulse.
This however must be comparatively rare.

~~Friday, 28th.~~

~~Saturday, 29th~~

Sunday May 23^d 1852.

Home.

The true home is that which is
founded on reciprocal affection & free
from counteracting circumstances. It
should of course have a religious basis.

Sunday, April 30th, 1843.

Some of the disturbing forces that interfere with the happiness of home, even where mutual love exists, are
1st ~~Conceit~~, An undue regard to appearances, or the customs & opinions of others.

2^d Ill temper & peevishness. If a man must play the devil, Monday, May 1st.
he had much better do it in the market place, the public street, or any where rather than in the company of his wife & children.

3^d Self-indulgence, of one member of the family at the expense of the rest.

Tuesday, 2d.

Conversation P.M. on the difficulties in the way of forming a Christian character.

A general aim not high enough.

A " " not distinct enough.

Indolence or self indulgence in meeting the details of temptation.

~~Wednesday, May 28, 1852~~

Sunday, May 30th 1852.

Sermon by Joseph Barker.
"Grow in Grace".

Grace here means charity, or love. The grace of God is his love of his creatures. Grace in men is benevolence & beneficence towards their fellow-men.

Thursday, 6th.

Conversation P.M. (the last for the season) on the means of forming a Christian character.

The true Christian church is the chief means to this end.

The nominal

Friday, 6th.

church, the various sectarian associations, rather hinder than advance it.

Nature, the works of God, have an important influence in leading the minds of men towards him.

~~Saturday, May 6th, 1848.~~

Books have a considerable influence.

The sight of a true, manly, Christian life in others is a great help.

Public religious talk, such as is found in prayer & conference meetings, is ~~Sunday, 7th.~~ not a help, but a hindrance.

Religious meditation is a help when it leads to action, otherwise it is a hindrance.

~~Monday, 8th~~

Sunday June 6th 1852.
Absent in Duxbury -

New Series

~~Tuesday, May 9th, 1850.~~

Sunday, June 13th 1852

"Thou shalt love thy neighbor as thyself". The social relations of men.

This relation has hitherto been less attended to, less provided for by legislation, & prescription

~~Wednesday, 10th.~~

than any other relation of men.

There are laws to regulate the family, the church & the state; but none to show how one family or one individual ^{should conduct themselves towards} ~~may help~~ another.

In the savage state, men are driven to association first by danger then by want.

~~Thursday, 11th.~~

This association benefits them first by increase of power, next by promoting individuality of character. Its labor saving effect is obvious, and its influence on mind & character may be seen by comparing the people of any civilized city with the barbarous tribe wh. formerly occupied the same spot. The

Friday, May 19th, 1848.

latter have only one or two types of character, the former have many.

Families, communities, individuals, are all bound to help each other in every department of human welfare; in material, mental & spiritual things.

Saturday, 18th.

To apply our wisdom to the means & our hands to the act of doing this is the most effectual method of praying Thy Kingdom come.

Sunday, 19th. June 20th.

Owe no man anything, but to love one another.

A sermon of Debt.

Some years ago, a man was caught who had been for years running wild in the woods of France. He was the only thoroughly independent m. in that k.

Monday, May 15th, 1843.

He gained his own subsistence entirely without help. — Adam was an independent man (according to the story) for a few days after his creation, & then he became dependent upon Eve for society & help. — The naked Indian on the shore of Oregon is dependent on his tribe for two things, society & protection.

Tuesday, 16th.

In all the rest he is independent.

But in common conversation, we use this word v. differently. A man is sd to have acquired a fortune wh. has made him perf. independent; but in fact he is now dependent upon more persons than ever. For everything that he uses, consumes, or enjoys, & does not make, himself,

Wednesday, 17th.

he depends upon some other person.

Every man is bound to pay honestly for the things of wh. he comes in possession. Everything wh. he receives imposes upon him an obligation, either to individuals or society, or both; & while this oblig. is undischarged, he remains a debtor.

~~Thursday, May 18th, 1848.~~

Every man & ev. woman must gain a subsistence in one of three ways; by earning, begging or stealing it.

He who earns it returns to individuals & society an equivalent for what he receives; he who fails to do this remains a debtor. If he gets the unearned living with the consciousness & consent of the party

~~Friday, 19th.~~

giving it, he is a beggar-debtor; if without, he is a thief-debtor.

To all we have that is fairly earned we have a right; for all ~~we~~ have that is begged or stolen we have necessarily suffered a loss, of character; not necessarily of reputation, but of character. Honesty requires that we return a service to the individual

~~Saturday, 20th.~~

or the community for every service that we have received; & this must be an equal service. Whatever we take or keep unjustly from another, in time or substance, in quality or amount, remains a debt, increasing by its proper interest, & ever to increase until it is paid.

Sunday, May 31st, 1848. June 27th 1851.

"Ye therefore that are strong ought to bear the infirmities of the weak."

The duties of the strong towards the weak.

The strong man is one who has more than the average ability to gain a subsistence for himself & his family.

The weak man is one who has less than the average. ~~Monday, 22d.~~

Or, a man may be strong in some one department of human ability & weak in all the rest, or the reverse.

A man may be strong by position, or strong by nature, or both.

Strength by position may consist either in the possession of wealth, or station or social influence. ~~Tuesday, 23d.~~

That which a man has earned by his own exertions is his by absolute right, yet not so as to release him from the claims of humanity. But the wealth or influence of any kind which comes bestly into a man's possession without earning it, should be regarded as

7th
1852
Wednesday, May 24th, 1848

a sacred trust committed to him for the benefit of the weak, those who need the help which he can give. He has no right to monopolize it for mere personal enjoyment.

The same is true of the possession of genius or talent of any kind. It is a trust from God for this very purpose, that its possessor may use it for the welfare of those around him who need it.

Very great are the opportunities for beneficence of those who are strong both by nature & position, & correspondingly great is their responsibility.

Friday, 26th
The weak, too, should not be ashamed to take & use such aid as their necessities require. If they can requite the giver no otherwise, they can do it by gratitude, love, kindness of heart.

Sunday, May 31st, 1853.

June 27th 1853

"Ye therefore that are strong ought to bear the infirmities of the weak."

The duties of the strong towards the weak.

The strong man is one who has more than the average ability to gain a subsistence for himself & his family.

The weak man is one who has less than the average. ~~Monday, 29th.~~

Or, a man may be strong in some one department of human ability & weak in all the rest, or the reverse.

A man may be strong by position, or strong by nature, or both.

Strength by position may consist either in the possession of wealth, or station or social influence. ~~Tuesday, 30th.~~

That which a man has earned by his own exertions is his by absolute right, yet not so as to release him from the claims of humanity. But the wealth or influence of any kind to wh. comes honestly into a man's possession without his earning it, should be regarded as

7th
1852
ht
k."
ds
as
gain
amil
less
me
weak
n, or
t ci
ation
d by
ite
from
wealth
es how
at his
os

Wednesday, May 24th, 1848

a sacred trust committed to him for the benefit of the weak, those who need the help which he can give. He has no right to monopolize it for mere personal enjoyment.

The same is true of the possession of genius or talent of any kind. It is a trust from God for this very purpose, that ~~Thursday, 25th~~ its possessor may use it for the welfare of those around him who need it.

Very great are the opportunities for beneficence of those who are strong both by nature & position, & correspondingly great is their responsibility.

~~Friday, 26th~~
The weak, too, should not be ashamed to take & use such aid as their necessities require. If they can requite the giver no otherwise, they can do it by gratitude, love, kindness of heart.

~~Sunday, May 27th, 1848.~~

1852 Sunday, ~~28th~~ July 4th

The present state of the
American nation.

Human nature is one. Natural-
ists tell us that there is one genus,
Man, one species, Man. Of this
species there ~~Monday, 29th~~
are several varieties, of which the far-
thest advanced & most developed is
the Caucasian, or white race, prom-
inent among who is the Anglo-Saxon,
to which we belong.

Some of the chief characteris-
tics of the Anglo-Saxons are
1st The disposition to form a

~~Tuesday, May 31st, 1848.~~

nation by the confederation of equal states.

2^d. The disposition to enlarge & extend their territory.

3^d. The disp. to exterminate such weaker nations as oppose this monopolizing tendency, yet without greater cruelty than this necess. involves.

~~Wednesday, 31st.~~

4th The ~~dis~~ love of individual liberty, coexisting with a dislike of social equality - exactly opposite to the feeling of the French nation.

5th Readiness for war, & great vigor & perseverance in prosecuting it, as the means to some desired end, but not loving war for its own sake, as the

~~Thursday, June 1st.~~

Romans, Irish & French do.

Friday, June 3d, 1849.

Vacation of 4 weeks

July 14 to Aug. 11

Saturday, 3d.

1852. Sunday, ~~Aug.~~ Aug. 15th

Andrew Jackson Davis preached
from the text

All the world's a stage.

He said the world had passed
through 3 stages, & that his au-
dience was composed of repres-

~~Monday, June 5th, 1949.~~

entations of each.

1st Strength or Force, taught by Moses, in his laws & in the view he gave of God.

2^d Love, taught by Christ.

3 Wisdom, the period of wh. has now commenced.

~~Tuesday, 6th.~~

He said there were 3 strong indications at present existing of the need of a better development of the new system - The reign of Wisdom.

1st The materialistic tendencies of men of science.

~~Wednesday, 7th.~~

2^d The want, so widely felt & expressed, of a better system than the two Testaments afford.

3^d The palpable failure of the old systems, including Xnty as practised by the sects, to check crime & remove poverty.

~~Thursday, June 8th, 1848.~~

1852

Sunday ~~Friday, 9th.~~ Aug. 22^d.

A. J. Davis preached a written discourse designed to define (not to explain) the Harmonial Philosophy & the Spiritual Manifestation. He said it was strange that the followers of Orthodoxy, who based their whole system on a spiritual ~~Saturday, 10th.~~ manifestation made through Jesus should so pertinaciously refuse to believe in the possibility of sp. manif. now.

The Harm. Phil. is designed to bring men under the laws of the planets - to make their

Sunday, Jan. 11th, 1843.

intercourse as regular, peaceful & harmonious as that of the heavenly bodies.

There are three great rules for our guidance - Nature, Reason, Intuition.

Nature is the sum total of all existence. Reason is the power by which

Monday, 12th.

in successive steps, we compare & judge. Intuition is the power by which we instantaneously attain the results of reason, without passing through the process of reasoning.

These are to supersede the old standards, the Testaments & the systems

Tuesday, 13th.

of Theology which have hitherto ruled the world.

The speaker assumed as a settled fact that a great shaking of hands was now going on between the spiritual & material worlds.

~~Wednesday, June 14th, 1945.~~

~~Thursday, 15th.~~

Sunday Aug. 29th

Storm - No preaching -

~~Friday, 16th.~~

Saturday, June 15th, 1848

1852.

Sunday, ~~1852~~ Sept. 5

The necessity of religion to the welfare of man.

All thro. nature we see the marks of stability. The first impression is of mutability & transitoriness; but a second look shows us all things arranged upon an enduring & permanent basis, both in the material & spiritual worlds. ~~Monday, Sept. 6~~

The welfare of the individual requires a religious trust & a life in correspondence with it.

I need something to love. I need a finite object of love, & a finite being who will love me. But much more do I need an infinite object

Tuesday, Jan 20th, 1848

to deserve & receive my highest & deepest affection, & to watch over me with a love strong & comprehensive enough to secure my permanent & highest welfare. Without this I am insecure. With it, nothing can harm me.

Wednesday, 21st

The welfare of a community requires religion. Take the first example of the association of human beings with each other. There are unions of men & women for pleasure for profit, for respectability, which are falsely called marriage, being destitute of the animating principle of love. But in ~~Thursday, 22d.~~ every intimate relation of human beings to each other there are many calls for patience, forbearance, self-denial, self-sacrifice. These will not be exercised without the religious principle of obligation, responsibility, duty, & in these false marriages housekeeping is rather jailkeeping.

~~Friday, June 29th, 1848.~~

So in whatever relation men meet together, their relation will be imperfect & unsatisfactory without a sense of the duty they owe each other. A nation requires religion for its welfare as truly as an individual, & unjust conduct in a nation injures every individual composing it. ~~Saturday, 30th~~

The men who have exerted the deepest & broadest influence on their race have done it by the communication of religious ideas. Preeminent among these are four. Moses, Buddha, Jesus, Mohammed.

Religion is the concentration of all excellencies. ~~Sunday, 1st~~
It requires the development, use & enjoyment of all the faculties of our nature. It is the sanctification of every faculty & function, exercising each in its appropriate manner, for its legitimate end. It comprises the piety of the intellect,

~~Monday, June 29th, 1918.~~

distinguishing truth & preferring it to error - the piety of the conscience, distinguishing right & preferring it to wrong - the piety of the affections, cultivating love & repressing hate - & the piety of the soul, recognizing God as its lawgiver, father & friend.

~~Tuesday, 30th.~~

Judging God to be the best we can possibly conceive, & judging man, his greatest work, to be worthy of him, it recognises constant progression as the destiny, & the highest possible welfare as the end of the race.

~~Wednesday, 28th.~~

Thursday, June 20th, 1848.

Sunday, Sept. 12th 1852.

The proportional distribution of religion among the different classes of society.

Every man's character is formed by the combined action of two forces.

The genius or ~~Friday, 20th~~ idiosyncrasy with which he was born, & the external circumstances wh. have helped or hindered him. In some the former is more powerful, in others the latter. There are a small number of exceptional men at both extremes, some by their energy of character & resolute will bending circumstances ~~Saturday, July 1st.~~ to their own

purposes, & bearing down all opposition, & others drifting with the tide, with scarcely an effort at self-direction. But most men's lives are directed by a combination of these, or a compromise between them.

~~Sunday, July 21, 1843~~

I do not deny the energy of the will. But the force of circumstances is very great. And these have great influence on religion. In general, the people in Mahometan, Catholic, Protestant countries, grow up Mahometans, Catholics,

~~Monday, 24th~~

Protestants, as a matter of course. And the religious character is greatly affected by other influences besides direct instruction, & especially by riches & poverty.

Men may be divided under this relation into 3 classes.

The perishing class, or the miserably poor.

~~Tuesday, 25th~~

The abounding class, or the excessively & therefore miserably rich - &

The thriving class, intermediate between these.

Both the O. & N. Testam. speak very strongly of the evils & dangers of wealth. But neither

Wednesday, July 5th, 1846.

speaks of the great evils & dangers of poverty, except in Agur's prayer, the text of my discourse today. But the miserably poor, those who habitually suffer from cold & hunger, who have no settled dwelling, & who know not in the morn.

~~Thursday, 6th.~~

whence the day's subsistence is to come, it is hardly possible that these should become religious. The child who has grown up between the fearful daily alternatives of stealing or starving, is very unlikely to make nice moral distinctions. Intense selfishness, approaching brutality, is

Friday, 7th.

likely to exist in these cases.

Intense selfishness is likewise cherished by the education & habits of the miserably rich. Unbounded self-indulgence is likely to be their rule, & this must overbalance the welfare of those

~~Saturday, July 8th, 1883~~

around them.

The intermediate or thriving class, which is vastly more numerous than either of the others, is comparatively free from both these forms of selfishness, and finds less obstruction to a sense of religion in the heart & a manifestation of it in the life.

~~Sunday, 9th.~~

But since religion is natural to man, all these classes will have some form & degree of it.

The miserably poor will have gross traditional superstitions or will follow blindfold some fanatical leader.

The excessively rich will combine religious feeling with some of the manifestations of taste & beauty. "On her white breast a sparkling cross she wore". Their religion will be a mere routine of fashionable forms, an indulgence of elegant sentimentality, not going deep enough to affect the soul in the life.

~~Monday, 10th.~~

~~Tuesday, July 11th, 1843~~

Intelligent piety is found to a far greater proportional extent in the middle, a thriving class, where want has not prompted to crime, & where self-government has been cherished by the possession of but moderate means of indulgence.

~~Wednesday, 12th.~~

Thursday, 13th.

~~Friday, July 14th, 1852.~~

Sunday, Sept. 19th 1852.

Speculative Atheism, or
A. considered as a theory of the Universe.

(Absent at Duxbury)

~~Saturday, 15th.~~

Sept. Sunday, ~~18th~~ 26th

Practical Atheism.

A course of life guided by
selfishness, without principle.

This far worse than merely
speculative atheism.

~~Monday, July 17th, 1843.~~

~~Tuesday, 18th.~~

Sunday, Oct. 3^d.

The popular system of religion,
considered as a theory of the univ.

Absent at Duxbury.

~~Wednesday, 19th.~~

~~Thursday, July 30th, 1848.~~

Sunday, Oct. 10th 1852.

The popular system of religion considered in its practical results.

By disgusting reasonable men with religion, it makes infidels.

It corrupts its receivers by giving them a false ~~Friday, Oct.~~ idea of God, & of the relation of men to him.

It corrupts society by making speculative belief & external observances pass for religion.

It hinders, instead of helping, both philosophy & philanthropy.

It requires for its support an order of ~~Sunday, Oct.~~ clergy, who while less productive, are more expensive to society than any other class.

1852 Sunday, July 22d, 1848 Oct. 17

The idea of the True God,
considered as a theory of the
Universe.

The true God must be infinite
in every excellence.

He must have created the uni-
verse from ~~Monday, 24th~~
perfect motives,
of perfect materials, for a perfect
end, & as a perfect means to that
end.

This supposition is absolutely
inconsistent with the idea that any
being whatever is to suffer endless
misery.

~~Tuesday, 25th~~

~~Wednesday, July 26th, 1849.~~

Sunday - Oct. 24th 1852.

The idea of the true God, considered as a practical rule for the conduct of life.

Both the substance of religion (piety) & its form (morality) will be influenced by the true or false idea we entertain of God.

~~Thursday, 27th.~~

The idea that G. is a being of infinite perfections requires us also to believe that his creation is made from perfect motives, of perfect materials, for a perfect end, & as perfect means to that end. And no ultimate failure of the accomplishment of that end.

~~Friday, 28th.~~

can be admitted for a single being of all God's creation.

This idea tends to the improvement of man as an individual, as a social being, & in his political & ecclesiastical relations.

The marriage that is formed

~~Saturday, July 29th, 1848.~~

from a recognition of this idea will not consider the woman as an inferior or subordinate being, but as the equal in rights of the man; woman is inferior to man in force, both of body & mind; superior to him in fineness of intellect, of conscience, of the religious sense, & of the affections. That is, man excels

~~Sunday, 30th~~

her in the inferior parts, she excels him in the superior parts, of their common nature. The true marriage is a compact for mutual self-sacrifice & mutual delight.

Every system has some good in it. The good, & the only good in Atheism is its freedom. It frees men from the fears imposed

~~Monday, 31st~~

by false religion. It enables them to draw a long breath, without fear of a jealous, angry or ferocious god.

The good effected by the Calvinistic faith, with its imperfect & terrible deity is that it has taught most thoroughly the idea of duty, the idea - I ought -

~~Tuesday, August 1st, 1848.~~

which the Atheist knows only - I must. This has done great service in the world, & its work is not yet ended. The use of Atheism has ceased. We can feel freedom now without its help.

The true idea of God, as unlim-
ited in excellence,

~~Wednesday, 2d.~~

the real father of his creatures, gives us both freedom & the sense of duty, with a loving, confident trust that he will accomplish that which is absolutely best for each individual & thus for the whole universe.

~~Thursday, 3d.~~

~~Friday, August 4th, 1846.~~

Sunday, Oct. 31st 1852

(At Duxbury - E. Sol.)

Sermon on Webster

~~Saturday, 5th~~

Sunday, ~~Oct.~~ Nov. 7.

(At Duxbury - E. sk.)

Mr. Parker absent

~~Monday, Nov. 14th, 1852.~~

Sunday - Nov. 14th 1852.

Last day in Melodeon.

A review of the eight years (nearly) that Mr. P. has preached there.

He was invited to preach there that he ~~Tuesday, 8th.~~ might "have a chance to be heard in Boston". He had not only had the chance, but had been fully & abundantly heard, having preached more & been heard more than any minister in N.E. in that time. His preaching had differed from that of other clergymen in ~~Wednesday, 9th.~~ regard to the nature of God, the nature of man, & the relation between the two: in regard to the character & institutions of the church - the character & authority of the Bible - & of Jesus X^t. He had given them a standard

Thursday, August 10th, 1946.

different from the ordinary one by wh. to estimate the character of man, & of woman, & had opposed the popular ethics, politics & theology.

Hence he had been hated (probably more widely & more thoroughly than any man in N.E.) by those ~~English, 11th.~~ opposed to him in these various departments. He confessed that he had for a time been excited to hate one man in return, but that time was past.

He was sensible of his own imperfections, & grateful for the patience and the faithfulness of his people. ~~Saturday, 12th.~~

He had but one matter wherein to complain of them - the departure of many before the close of the service. Henceforth his sermons would regularly close 5 m. before 12.

Sunday, August 19th, 1852

Novem. 21st 1852.

First day in New Music Hall.

Position & duties of a clergyman.

The idea & business of a priest have been threefold.

The heathen & Hebrew priest was by sacrifice to avert the wrath of an angry god. ~~Monday, 14th~~ The sinner, (who was not allowed direct communication with G.) brought the sacrifice, & the pr., who had special influence with G. presented it.

The Catholic priest teaches that a sufficient sacrifice has been already made for all mankind in general; but it can be rendered available for each one in particular only by his receiving from ~~Thursday, 18th~~ the pr. the sacraments of the Church.

The business of the Protestant priest is to communicate & explain the Scriptures, & inculcate a belief in them. He also incidentally teaches a certain amount of morality.

The prophet has in all ages

~~Wednesday, August 14th, 1918.~~

taken a position in advance of this,
& the true minister is now called to
a duty very much in advance of it.

He is to teach piety & morality;
a life conformed to the just & right,
or in other words, to the will of God;
& he is to inculcate this upon men
in all their ~~relations, individual, social, political~~

~~Thursday, 17th.~~
& ecclesiastical.

~~Friday, 18th.~~

Thursday. ~~Left~~ Nov. 25th
Thanksgiving -

Spent at N. with Sam, George
& G. L.

~~Saturday, August 15th, 1840.~~

Sunday - Nov. 28th 1852.

Reverence -

We reverence that which is
above us.

Repeated, from Jan. 11th

~~Sunday, 20th.~~

Dec. 5th 1842.

Love & fear in religion.

Repeated, from Jan. 18th

~~Monday, 9th.~~

Sunday Dec. 12th

Use & Beauty.

~~Tuesday, August 23d, 1848.~~

Sunday, Dec. 19

Influence of the idea of
Immortality upon mortal life.

~~Wednesday, 23d~~

Sunday, Dec. 26th

Causes of the influence wh.
Jesus of Nazareth has exer-
cised on the world.

Jesus has been greatly un-
der-rated by the Xtn world.

He was ~~Thursday, 24th~~
not only the greatest man, but
greatest in the highest kind
of greatness, that of the con-
science, the affections, & the
religious sentiment.

~~Friday, 17th July, 1853.~~
Jan. 2^d 1853.

The means of living & the end of life.

The people of New England, as much from taste & constitution as from necessity, have devoted their chief ~~Saturday, 29th.~~ energies to production & accumulation & have finally come to think this the chief end of man. And this is so regarded not only in the ranks of business, but by press, church & state. The church does not directly say this, & would deny that she holds this position but her ~~Sunday, 30th.~~ actions prove it.

I have never spoken against the acquisition of money. Every man should exert himself to gain a competence, according to his own idea of it, & should be no niggard in using it. But we must never make the blunder

~~Monday, 28th, 1850.~~

of supposing money-getting the end or purpose of life.

In every country the minor departments & interests tend towards support & serve that wh. is esteemed the great interest. Thus in Russia, absolutism, in England noble birth, in Rome

~~Tuesday, 29th.~~

priestly authority stand respectively highest in public esteem, & all other things bend to them. In this country wealth stands highest, & the press, the state & the church honor it & court its alliance.

This, the general rule, has its exceptions. Two days ago a man died, who is a remarkable exception.

~~Wednesday, 30th.~~

About 20 yrs ago, when this man had reached the middle period of life, he had the good sense, vigor & true manliness to see that he had enough & to cease accumulating, & since then he has been using his wealth for the advantage

~~Thursday, August 21st, 1842~~

of those who were in need. Amos Lawrence was his own executor. He personally made the distribution of his superfluous wealth where it was most needed, & has thus spent in charity in the past 20 yrs. a larger estate than he now leaves.

~~Friday, September 1st.~~

He was a truly religious man. I do not ~~mean~~ that he believed everything that Peter, James & John said, or that he agreed in all things w. Paul, a greater man than all three together, Peter & James & John. I mean by calling him religious, that he loved God & did good to men.

~~His life. Saturday, 8th.~~

has been far better, both for himself & his children, than if he had eaten up Williams College & its library & the multitude of clothes with which he warmed the poor. He gave many a poor man a merry Christmas, & now he has gone to heaven to celebrate the new year.

Sunday, September 21, 1849.

Jan. 9th 1853.

The power of progressive
development in the human
race.

~~Monday, 11th.~~

Jan. 16th Sunday.

Absent at Duxbury.

Deep snow & cold Monday.

(Power of circumstances
over man for good & evil.)

~~Tuesday, 12th.~~

Wednesday, September 24th 1853.

Sunday, Jan. 23^d 1853

Power of man (mankind in general) to create circumstances favorable to his development & progress.

Every natural want implies God's promise to pay its appropriate satisfaction, when properly sought: the whole material world is collateral security for its payment.

Thursday, 7th.
promise to pay its appropriate satisfaction, when properly sought: the whole material world is collateral security for its payment.

Sunday ~~Friday, 8th~~ Jan. 30th 1853.

Earnestness & frivolity.

All nature is serious, until we come to Man. He, with higher powers, often neglects, & often perverts them.

Saturday, September 6th, 1848.

Sunday, Feb. 6th 1853.

The use which mankind have hitherto made of their power of creating circumstances favorable to their own further development, or, the highest now existing state of Christian civilization.

Sunday, 10th.

- 1st in the religious department
- 2^d " " political "
- 3 " " social "

Men first seek the gratification of their instinctive desires, and next cultivate the lower intellectual faculties, as the understanding, commonly called common sense. Care for the body necessarily precedes care for the spirit & the higher faculties, as Paul says - "first that wh. is natural, & afterwards that wh. is spiritual". Because the body is the natural basis upon wh. the mental & spiritual structure is erected.

~~Tuesday, September 12th, 1848.~~

Even the best developed nations have as yet got little further than this.

In religion the nature of God & the nature of man are represented as opposed to each other, & the duty wh. man owes to G. is represented as mainly consisting in a particular belief & particular external ceremonies; while the representation that a right life is the only service that G. requires & the best he can receive, is stigmatised as infidelity.

Wednesday, 13th.

In politics, opposition by intrigue & violence is taught as the true interest of nations instead of love & mutual service.

Thursday, 14th.

In social life, distinctions of rank & caste are sedulously preserved, notwithstanding their direct contrariety to Xrty. One of the worst specimens of this vice is our aristocracy founded on complexion.

~~Friday, September 15th, 1848.~~

Sunday. Feb. 13th 1853.

Power of the individual to control opposing circumstances & create new ones.

This is to be effected by the will, & the exercise of the will is the concentration of one's faculties upon a single point.

~~Saturday, 16th.~~

Man cannot prevent the rain from falling, but by directing his faculties of mind & body to that end he can devise & construct an umbrella, & walk as dry through the shower as Moses is fabled to have done through the Red Sea.

(Jonas Hanway.)

~~Sunday, 17th.~~

It takes a great deal of wit to invent an umbrella, but after it has been invented a great many can make it, & any body can use it who is not too conservative.

Examples - private revenge - war - love - fame - profit - beneficence.

~~Monday, September 19th, 1842~~

Sunday, Feb. 20th 1853

~~Tuesday, 10th.~~

True & false ideas of the
character of God, & their res-
pective influence

~~Wednesday, 20th.~~

In all the 5 monotheistic
forms of religion, the philos-
sophic, Hebrew, Buddhist, Xtn & Mahom.,
doubt & fear prevailed, & in
the four last, with an immense
preponderance over love.

Thursday, September 21st, 1848.

The soul must always work with such ideas as it has. If its idea of God & religion is imperfect its life will be imperfect. These two errors in religious belief have produced immense evil.

1st Form of service wh. it is supposed G. requires of men. of mortification not only of the passions, but of the reason & the will & the affections.

2^d Belief in an imperfect God.

As a result of these two we have little joy in religion.

The cross is still the popular emblem of Xuty: not of its heroism, but of its suffering, & its mediatorship.

Joy is the natural state of mankind. God has so organized us that we find pleasure in the normal exercise of all our functions & faculties.

The action of the human mind & soul are hindered & cramped by a false theology.

Sunday, September 24th, 1918.

If we start with the idea of a God infinite in all perfections, how different will all this be. Instead of fear & doubt, we have perfect confidence & absolute trust - Absolute religion demands the full performance of every function of man.

Monday, 25th.

We feel a natural, instinctive tendency to trust what is above us, even on earth. How much more is it natural to trust the divine power, & with an absolute trust.

(Illustr. Baby - young birds.)
Ogre - Kite -

Tuesday, 26th.

From this trust comes repose & tranquillity, for one's self & all the world, & hence active joy, as the direct result of true religion.

~~Wednesday, September 27th, 1848.~~

Sunday, Feb. 27th 1853

Absent at N. P.

Thursday, 28th.

Sunday, Mch. 6th

Woman - is to be treated in a series of three sermons, the first of which is on

The historical development of woman, & her consequent position & character in different ages & nations.

Friday, 7th.

Woman has always been treated as an inferior, generally as a slave. Man has first taken advantage of her inferior strength of body & mind to subject her to his own selfish purposes, & then has written the history, philosophy & theology which repre-

Saturday, September 30th, 1848.

sent her as naturally & necessarily inferior in all things.

Woman has been considered & treated by the savage as a drudge, by the half-civilized as a doll, by the ascetic as a snare, by the enlightened Christian as a companion, & by the civilized world in general as a compound of all these.

Sunday, October 1st

The Old Testament speaks very ill of woman, & the New does her much less than justice, ⁱⁿ their united representations are one chief cause of her continued depression.

Woman is entitled to be considered, in natural rights, & in social & political relations, the equal of man; & the cause ~~Monday, Oct.~~ which maintains her claim to be thus considered is the greatest of reforms, affecting directly, one half the human race, & by ~~direct~~ intimate implication the other half. This is just now a matter of preeminent importance, & it is the duty of us all to think, speak & act in its behalf.

~~Tuesday, October 3d, 1848.~~

Sunday, Mch. 13th 1853

The actual of woman. Her character & endowments, compared with those of man.

Her strength of body & of mind are less than man's. Her sensibility, acuteness, ~~fine~~ ^{Wednesday, 4th} ~~ness of discrimination~~, delicacy of moral sense, greater.

In conscience, man, more practical & exact, makes a straight line to the object in view — not always the right object; woman keeps the right object in view as her end & ultimate point of attainment, but is easily turned aside by her affections, ~~Thursday, 5th~~ by the persuasions of brother, lover or husband, from the direct road to that end, in any part of its course. Man errs from selfishness, woman from affection.

In the fine arts, painting, sculpture, music, poetry, woman is inferior. The great achievements in this kind

~~Fri., Oct. 4th, 1849.~~

come all from men.

In all the three departments of intellect, the reason, the imagination & the understanding, woman has thus far shown herself inferior to man. No work of the highest order in either department has originated with her.

~~Saturday, 5th.~~

In religion, as in morality, woman is vastly superior. She is naturally more religious, more devout, more truthful than man. She pays far more regard to the ordinary outward manifestations of religious feeling, (that is a small thing) & shows her ordinary life more penetrated & actuated by a sense of duty.

She is not

~~Sunday, 6th.~~

ashamed of her religion or of letting it have an obvious influence upon her life.

But her truthful disposition subjects her far more than man to the influence of the priestly tribe & the superstitious they teach, & they yield to delusions which the stronger sense of man disregards.

~~Monday, October 20th, 1849~~

Sunday, Mch. 20th 1853

3^d sermon of Woman.

Her influence upon the development of the race, in two modes.

First, the domestic relation, to which this discourse will be devoted.

~~Tuesday, 19th.~~

~~The~~ Given, half a dozen ordinary human beings, & a quantity of furniture clothing & provisions, to make a happy & useful family. This is the province of woman. It is no easy matter. It requires care, labor & skill. It is one of the most important of the fine, as well as of the useful arts. Yet this department of labor

~~Wednesday, 14th.~~

is often undervalued, by women as well as men.

~~Monday, October 12th, 1853.~~

Sunday Mch. 27th 1853.

See next leaf -

Friday, 13th.

Saturday, 14th.

~~Wednesday, October 18th, 1848.~~

Sunday, Mch. 27th 1853.

The ideal public functions of woman, & the economy thereof in the progressive development of the human race.

Woman's office is commonly said, like Charity's, to begin at home, but in neither ~~Thursday, 10th.~~ case should it end there. Fulfilling first the duties that lie nearest, they should then fulfil the demands of others, going, if need be, to the ends of the earth.

This sneering remark, so much & so unreasonably quoted, seems to assume that every woman is a wife & a ~~Friday, 29th.~~ mother. But in this, as in every other community, there are many unmarried women, and to a large proportion of these the domestic function is little or nothing.

It is a great evil in ~~the~~ civilization that so many women (& therefore so many men) are

~~Saturday, October 21st, 1842~~

permanently unmarried. The classic nations resisted this evil by polygamy. The Mussulman nations & the Mormons do the same thing, and introduce a greater evil than they cure. Catholics try to remedy the evil by the enforcement of celibacy upon ~~Sunday, 22nd~~ both women & men, for a particular purpose. All these methods must fail, & they all ought to fail.

At present, the class of permanently unmarried women is on the increase in all Christian countries. I do not think this is to last. Marriage is written in the soul not less than in the body. ~~Monday, 23rd~~ And woman is advancing towards an independent state, in which this evil will be less.

But even taking the married women, who have households & duties to perform in them, after they have done all that pertains to housekeeping as a trade, they have

Tuesday, October 24th, 1848.

faculties unused, & energies to spare. What is to be done with these?

Wives are of three kinds.

Domestic drudges, & no more.

Domestic dolls, & no more.

Domestic women, who order a house without being drudges, & adorn it

Wednesday, 25th.

without being dolls, & can also do other things, & do them well. This last class is constantly enlarging. What shall they do with their spare energies?

Every one has heard the proverb, The shoemaker should not go beyond his last, a doctrine which

Thursday, 26th.

every intelligent shoemaker laughs to scorn. He was a man before he was a shoemaker, & has faculties & functions of various other kinds which should be allowed their appropriate action. So every wife & mother was a human being first, & therefore has relations

~~Friday, October 27th, 1848.~~

in life to other things besides husband & children.

Solomon said "How can he understand wisdom whose talk is of oxen"? So the wisest men of classic times, Aristotle & Cicero, scoffed at the idea that those could be wise who were away from books, among the active ~~Saturday, 28th~~ business of life. Many men now feel towards women as these did towards merchants & mechanics.

In spite of the efforts of the city against a high public female education, a few women, daughters of the rich, get the best education, & these are commonly superior in culture to their ~~Sunday, 29th~~ husbands.

It must be remembered that housekeeping is now a very different thing from what it was when the wife spun all the yarn, wove all the linen, cotton & woollen cloth, cut & made all the clothes, pounded in

Monday, October 30th, 1848

a mortar all the corn, & made all the soap & candles that were used in the family. Machinery now does this work cheaper & better, & it will do more. Ere long, much lofty science will be applied to housekeeping.

What shall married women do with their spare ~~Tuesday, 31st~~ energy in the time formerly devoted to such things?

There are women also who, without taste or talents for house-keeping, have a marked taste & talent for something else. Shall Jenny Lind, Mad. De Staël & Miss Dix be rigidly confined in the service of one family?

Wednesday, November 1st

Then there is the still larger class of the unmarried who are yet to be married. What employments are open to these three extensive classes?

1st Intellectual pursuits. But these are unpopular. Women who

~~Thursday, November 24, 1848.~~

resort to them are avoided, & treated with contempt. Moreover merely intellectual pursuits do not satisfy the soul. Some intermixture of the practical is needed. Men who have attained high scholarship want to be Collectors at Boston & Consuls at Liverpool. Women as well as men ~~Friday, 3d~~ like to make their thought a thing.

2^d. The philanthropies of the age. The moral & affectional characteristics of women eminently fit them for this. While the merchant & manufacturer are grinding the faces of the poor, their wives & daughters are often relieving want & sickness in ~~Saturday, 4th~~ the families of those very poor. But even these philanthropies are not enough. Woman has also other faculties which need their legitimate exercise. She wants the justice that removes causes, as well as the kindness that palliates effects.

Sunday, November 5th, 1848.

There remain, as employment accessible to women

Domestic service,

Mechanical labor,

Trade in a small way -

(But of this it is said, & probably with truth, that ladies avoid the shops where they are served by women -) ~~Monday, 6th~~

Public & private teaching.

All these are well, & are necessary.

I rejoice that field labor is not done here by women; but I mourn

that for the same work women receive but $\frac{1}{2}$ or a $\frac{1}{4}$ as much as

men. - These things are for the poor. Rich women have nothing but marriage

~~Tuesday, 7th~~ to look to, & that is sometimes nothing.

Woman has the same human nature with man. The {Nature Rights Duties} of a human being belong to her, just as to him. That nature implies an individual character. Those rights are, the enjoyment, development

~~Wednesday, November 8th, 1845.~~

& use of every faculty. Her duties are to make use of those faculties for the welfare of herself & others.

Each woman has a right to the normal development of both her human nature, & her peculiar feminine nature. Each one is both an individual & a fraction of the race, & the

~~Thursday, 9th.~~

possession of her rights in these particulars implies concerted & joint action. Both parties should act together in both political & ecclesiastical matters.

Woman has the same rights as man to the action of society for her general & special culture.

~~Friday, 10th.~~

She has the same social rights as man, & the same right with him to the choice of her employment. As to capacity, he must be a confident man who says a woman cannot do what he can.

In addition to the modes of

~~Saturday, November 11th, 1848.~~

employment just mentioned, women
might advantageously

Give public lectures,

Conduct public journals,

Practice the three professions.

The practice of medicine is
natural to woman. It is encoura-
ging to know that some women are
already qual- ~~Sunday, 12th.~~

ified for it, & that many persons have
begun to seek their counsel in that
department.

Law might well be practised
by women. Lady Alice Field

~~Monday, 13th.~~

There is no reason why
women should not preach. In
the present condition of the pulpit
it would be hard to say she is not
fit. The Rev. Miss Brown showed
herself fully competent to this task
in the Melodeon last year, & she

Tuesday, November 14th, 1848.

has had repeated invitations to take the station of settled minister.

Women would never have preached the damnation of infants. When we shut her out of the pulpit the devil came in.

By nature, woman has the same Political rights as men. There is no reason

~~Wednesday, 15th.~~
why she should not vote, hold office, make & administer the laws.

Suppose that women had a voice in the municipal regulations of Boston. Does any one suppose that they would have licensed grog-shops — spent large sums of money to make their Canadian

~~Thursday, 16th.~~
quests drunk — enacted a fugitive slave law — delivered up a slave under it — and put the court-house in chains to effect this — or that they would pay the enormous sums now paid for war & military purposes?

Friday, November 17th, 1845.

Does any respectable woman
keep house so badly as the U.S.?

The Government is the national
morality.

In the large nature of woman
God has placed a reserved power
of correcting the evils of society. Only
grant her her rights, & let her assume
her own place, ^{Saturday, 18th.}

remembering that she is to decide
what that place is.

Young men, & men no longer
young, respect with the profoundest
reverence the nature of your
mother, sister, wife, & seek to
vindicate her rights. Then we may
see better things. Then the green tree
that will show ^{Sunday, 19th.}

what buds were hidden beneath its
winter state.

~~Monday, November 29th, 1848.~~

Sunday Apr. 3^d 1853.

(with E. & A. G.) See Vol. II.
Apr. 30 1854

The different worlds (social
& individual) which men occu-
py, & the lessons taught by this
diversity.

~~Tuesday, 21st.~~

Thursday - Fast-day

No. Sermon.

Newburyport - morn. Seabrook
w. Cha's & Ab. Chase.

~~Wednesday, 22d.~~

P. M. Rocks, w. Ch., Ann,
& M. Porter.

Eve. w. Maria N.

~~Thursday, November 23d, 1843.~~

Sunday Apr. 10th 1853;

Some of the causes which hinder the development of the individual man.

In our lower moods we sometimes complain that our reputation or our fortune are less than we deserve.

~~Friday, 24th.~~

In our higher moments we think rather of our character, & of being rather than seeming, and we find sensible deficiencies in it.

There are two prevalent modes of looking at character, one or the other of which is adopted by the great majority of people. One is the theological, the other the commercial idea.

~~Saturday, 25th.~~

The theological idea represents the chief business of this life to be to prepare for death. To save one's soul, which is endangered from two sources, a wicked nature within, which is born with us, & sure, unless resisted, to lead us astray, & an angry & jealous

Sunday, November 27, 1848.

God without, angry with the wicked every day, & keeping his anger forever.

The commercial idea is that the ^{chief} business of this life is the pursuit of present enjoyment. In the period of passion this leads to sensuality, in that of ~~calm~~ ^{Monday, 27th.} calculation,

to ambition, the pursuit of wealth, power & fame.

The model man of the first of these ideas is the Deacon, & it forms the churchling. The model man of the second is the Flunker, & it forms the worldling.

The ~~commercial~~ ^{idea} has a very widespread circulation & immense influence, & this influence, instead of being guarded against as a danger is cherished & encouraged. Men who look out carefully for circumstances affecting their children's bodily health, will expose them without scruple

~~Wednesday, November 20th, 1913.~~

to the most pernicious forms of worldliness, as ruinous to the soul as plague to the body.

The influence of the theological idea is less extensive, but even more fatal. If the efforts of the church could be successful, & all mankind transformed to church-members, a new flood

Thursday, 20th.

would be needed to destroy the race. Sodom & Gomorrah would be hopeful places, & Korah, Dathan & Abiram promising young men, compared with them.

Friday, December 1st.

Saturday, December 23, 1846.

Sunday, Apr. 17th 1853.

Some of the causes which hinder the development of man collectively.

1 The popular idea of man in the family, or the false domestic idea, which makes ~~woman~~ ^{man} entirely subordinate to man. ~~Sunday, 24.~~

2 The popular idea of man in the ~~community~~, or the false social idea, which arranges & keeps men in separate & hostile classes.

3. The popular idea of man in the nation, or the false political idea, which prefers party-interests to the public good. ~~Monday, 4th.~~

4. The popular idea of man in the church, or the false ecclesiastical idea, which bids us follow authority rather than reason & conscience.

Tuesday, December 5th, 1848.

Sunday, Apr. 24th 1853

Absent in Duxbury.
tea w. Bradfords.
wt. crav. - p.u.

Wednesday, 6th.

Sunday May 1st.

Power of religion to mitigate suffering, & console under affliction.

There are two main uses of religion, & whatever system does not include both must be very imperfect.

Thursday, 5th.

The first is to set men at work. The second to give them tranquillity, peace & rest.

The first supplies motives & incitements to perform, well & faithfully, the business of life. The second gives composure & fortitude for the

Friday, December 8th, 1848.

inevitable troubles of life & death.

The Bible contains many grand & noble words: the highest that have yet been uttered by man: and the highest of all these is - God is love. From this necessarily flows the doctrine of my text - Perfect love casteth out fear.

Saturday, 9th.

We cannot feel perfect love for an unlovely being. The unjust, sensual & arbitrary Jupiter of the Romans - The jealous & revengeful Jehovah of the Hebrews were to be feared, & to be worshipped by fear. The true God, who is love, feels love towards every one of his creatures, & seeks love as his appropriate tribute from each.

Sunday, 10th.

Nothing is so suited to calm, tranquillize, & bless the soul as the assurance of this great truth, & this true religion enables us to look, hopefully & cheerfully, over & through all the troubles which life or death may bring to us.

P.M. Chelsea - Anemones, violets, houstonias & bird's-nest.

~~Monday, December 11th, 1848.~~

Sunday, May 8th 1853.

Absent at Duxbury.
p. u.

Old sermon

~~Tuesday, 12th.~~

Sunday, May 15th

Ministry of error & sin in
man's progressive development.

Mistake is unsuccessful experiment

Error is unconscious viol. of right.

Crime is offence ag. human law.

Sin is the
voluntary & conscious
violation of the divine law.

~~Wednesday, 16th.~~

This sermon will treat only
of Error & Sin.

Unconscious error, though tending
towards right & truth, interferes terribly
with the happiness of mankind. Man is
appointed to learn, & does learn, through

Thursday, December 14th, 1843.

the sufferings occasioned by his own mistakes. The suffering is designed, like the pain which follows a burn, to reveal the harm & suggest the remedy. But the suffering, though very great, is no greater than this purpose requires.

Political error is oppression

Social error is poverty

Friday, 15th.

Theological error is superstition.

The evil of sin is commonly underrated as that of error is overrated. It is a fearful & pernicious thing to violate one's own sense of right.

Saturday, 16th.

Sunday, December 17th, 1848.

May 22^d 1853

Absent in Duxbury

~~Monday, 18th~~

Sunday May 29th

Absent in Duxbury.

waggon from X to
Kingston.

Tuesday, 19th.

~~Wednesday, December 20th, 1848.~~

Sunday, June 5th

The principal obstacles to social progress at the present day.

Popular ignorance

Crime

Extreme poverty

~~Thursday, Oct. 1~~
Extreme wealth

Intemperance

Bicentennialism

Sunday, June 12th

The means of aiding social progress, & ~~Friday, Oct.~~
overcoming the above mentioned obstacles

For the progress of mankind 3 things are necessary.

A material basis, of good & sufficient food, clothing, shelter, & external comfort of every sort.

Saturday, December 23d, 1842

Protection against rapacious
force & rapacious cunning.
Industry & leisure.

These things being supplied,
progress will be made.

This progress will be retarded
by selfish competition, and immen-
sely hastened by cooperative industry.

Sunday, 24th.

Mankind have within a few
hundred years greatly abridged
their own toil by enlisting the powers
of nature in their service.

Wind, water, steam, electricity,
now do a great part of the work of
the civilized world, & many more
such secrets remain to be discov-
ered.

Monday, 25th.

Every labor-saving machine
has for its first effect to throw la-
borers out of employment; for its
second, to make its fabric cheap
& its labor dear, thus doubly bene-
fitting the working class.

~~Tuesday, December 26th, 1843.~~

Sunday, June 19th 1853.

The obligation & importance
of individual self-improvement.

He who contemplates the greatness of God, the vastness of his universe, the immense number & variety of beings of whom he is the common Father, the smallness of his (the spectator's) influence upon the immense whole, is sometimes tempted to despair in view of his insignificance, & to think, of what consequence am I in this vast universe, & why should I expect to affect it, either for good or evil.

But when the spectator is looking at his child in the cradle, or at her who sits by it, when he beholds his father, mother, sister, brother, or enfolds in his arms one who is dearer than all, all this is changed: the individual then seems the mainly important thing, and all else chiefly important as it helps or hinders him or her.

Friday, December 20th, 1848.

Individuals have wrought all the great changes that have befallen the race. Even individual material things have immense influence upon man's progression & development. Take away iron, copper & salt from the history of the race, & how vastly different would be our position today. Take away the

Saturday, 20th.

horse, the ox, the swine & the sheep, and what a change. Still more, if we take away six or eight men from the history of religion, of science, of philosophy, how should we be carried back into the dark ages. Take away Pythag. Soc. Plato, Moses, Jesus, ~~Confucius~~ Confucius, Zoroaster, Buddha, Mohammed, & how

Sunday, 21st.

much religion will you have left.

Each one of these had certain talents given him to improve, & he did no more than improve them. Each one of us has his talent, & the improvement of this is required of him—no more, no less. No one can tell of how great im-

portance his individual faithful-
ness may be, but every one of us
who neglects his duty incurs such
quilt as Moses, Jesus or Luther
would have incurred by neglecting
theirs. Miss Violet the seamstress,
Mr. Tulip the dandy, have a sphere
appointed them in this world, a duty
to do, a mission to fulfill, not less
than the most gifted & brilliant.
God makes nothing in vain. He has
made each of us for something.
Let us see to it that we do our
work.

Sunday June 26th 1853

Absent at N. P.

w. L. & N. fr. Sal.

Anti Sl. meet. in Market
Hall - D. Foster.

Sunday July 3^d 1853.

Advantages & Perils of the American nation.

The influence of individual nations upon the human race is very disproportionate to the number of their people & the extent of their territory. The little district of Phenacia had an immense influence upon the world in its time.

Russia, with twice the territory of the U.S. has never given the world a single idea: and China influences the intellect of mankind only through its tea.

The U.S. owe their present great weight & influence in the world ~~to~~ mainly to three causes:

Their Anglo-Saxon origin.

" geographical situation.

" religious & political ideas.

This race far exceeds every other in individuality of character, and in energy & enterprise. The position of our fathers, on first settling this

country was such as imperatively to demand self-reliance & self-direction. And the ideas upon which their church & state were founded, were very far in advance of those underlying the institutions of any other people.

Here, as far as law is concerned, freedom of the press & of speech are firmly established. The people are self-governed, not only in the nation, but in each state & town, and they are free to belong to any church or no ch. There are more religious sects in this country than in all the rest of the world, & every one is equally protected by law. None of these things exist in any country inhabited by any other race of men; and any other country will be very fortunate which gains the advantages of our present position in 200 years.

On the other hand, these advantages give us the infamous distinction of being the guiltiest

nation in the world. One man in six of our population is a slave. And while England, Fr. & Sp. are negotiating for emancipation in Cuba, our nation is making direct efforts to perpetuate slavery there; and it is by the influences & for the purpose of slavery, that the most thorough advocates of that system now occupy our Presidential chair, & the embassies to England & Spain.

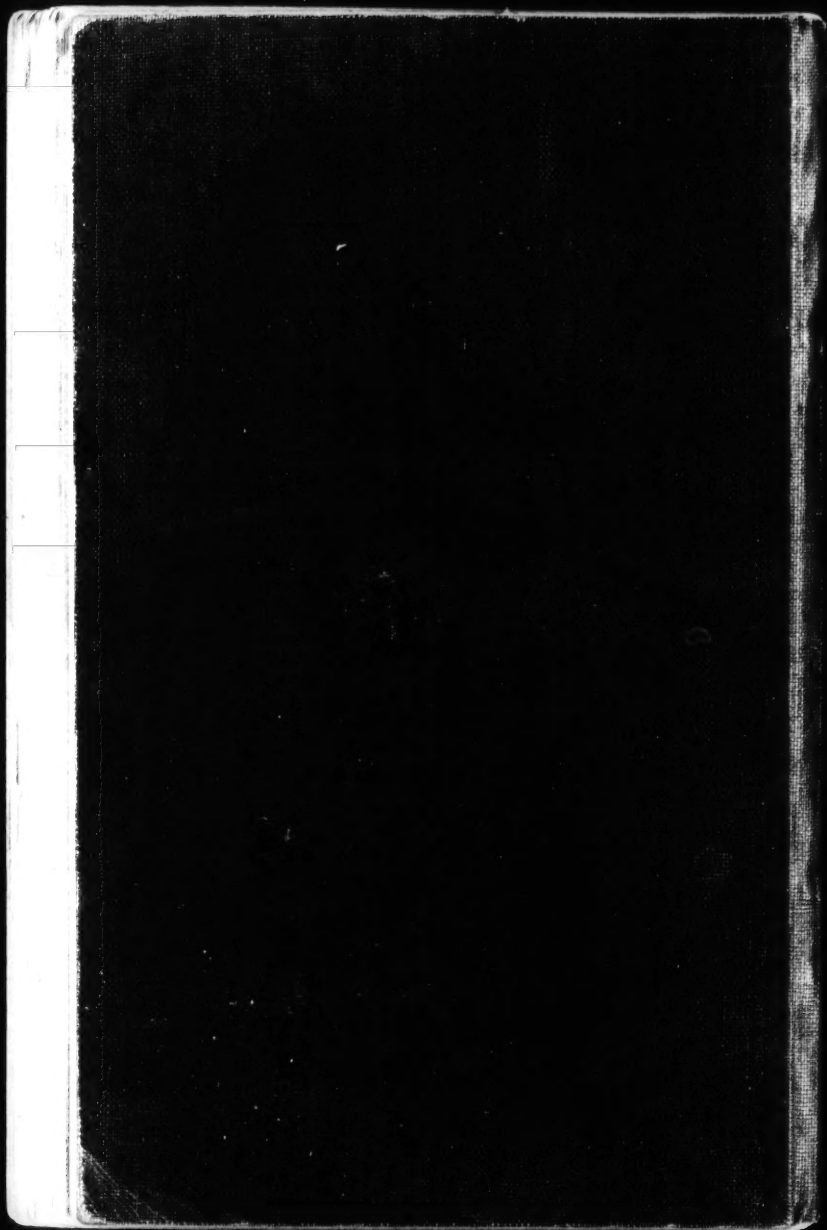
Others of our perils are
An insatiable thirst for riches -
A fearful disregard of human life -
Extreme corruption in our great cities.

Sunday, July 10th 1853.

Exemplification of religion
in the life of a nation.

Vacation

G.



1854.

A LESSON FOR THE DAY.

DELIVERED AT THE MUSIC HALL, SUNDAY,
MAY 28TH, 1854,

By REV. THEODORE PARKER.

Biographic report by Messrs. Stick and Yerrinton.]

I see by the face of each one of you, as well as by the number of all, what is expected of me to-day. A young man, some time since, sent me a request, asking me, can you extemporize a sermon for this day? It is easier to do than not to do it. But I shall not extemporize a sermon for to-day—I shall extemporize this scripture. I shall therefore pass by the Bible words, which I designed to read from the Old Testament and the New, and shall take the morning lesson from the circumstances of the past week. The time has not come for me to preach a sermon on the great wrong that is now enacting in this city. The deed is not done; my counsel I have to offer is better given elsewhere than here, at another time than now. Whether you nor I are quite calm enough to-day to look the matter fairly in the face, and see entirely what it means. I had proposed to preach this morning, (before the events of the past week took place,) on the subject of WAR, taking my theme from the present commotions in Europe, which will reach us, and have already. That will probably be the theme of my morning's sermon. To-day I shall preach on the PERILS INTO WHICH AMERICA IS BROUGHT AT THIS DAY. This is the theme for next Sunday; the other is for to-day. But before I proceed to that, I have some words to say in place of the Scripture lesson, in the fashion of the Old Testament prophets. Since last we came together, there has been a WAR STOLEN in this city of our fathers. It is not the first, it may not be the last. He is now in the hands of the slave-poor of the city of Boston. He is there, and I understand it aright, against the law of the Commonwealth, which, if am rightly informed, prohibits the use of State edifices as United States prisons. I may be mistaken. Any forcible attempt to remove him from that PRISONHOUSE of Boston,

where soldiers that belong to the city of Boston, are ready to shoot down their brothers in a just cause, or in an unjust cause, any day when the city government gives them its command and the liquor, I understand there, are one hundred and eighty-four marines lodged in the Court House, every man of them furnished with a musket and a bayonet, with his side arms and twenty-four ball cartridges. They are stationed also, in a building very strong, and where five men, in a passage-way half the width of this pulpit, can defend it against five and twenty, or five hundred. To keep the peace, the Mayor, who, the other day, regretted the arrest of our brother, Anthony Burns, and declared that his sympathies were wholly with the alleged fugitive—and of course wholly against the plaintiff and the Marshal—in order to keep the peace of the city, the Mayor must become corporal of the guard for the kidnappers. He must keep the peace of our city and defend these guests of Boston over the graves, the unmonumented graves of John Hancock and Samuel Adams.

A man has been killed by violence. Some say he was killed by his own coadjutors. I could easily believe it. There is evidence enough that they were greatly frightened. These were not United States soldiers, but volunteers from the streets of Boston, who, for their pay, went into the Court House to assist in kidnapping a brother man. They, I say, were so cowardly that they could not use the simple cutlasses they had in their hands, but smote right and left, like ignorant and frightened ruffians, as they were. They may have slain their brother for not—I can not tell. It is said by some that they killed him. Another story is that he was killed by a hostile hand from without. Some said by a bullet, some by an axe, and others yet by a knife. As yet nobody knows the facts. But a man has been killed; he was a volunteer in this service. He liked the business of enslaving a man, and has gone to render an account to God for his gratuitous work. Twelve men have been arrested and are now in jail to await their trial for *willful murder*!

Here, then, is one man butchered, and twelve men brought in peril of their lives. Why is this? Whose fault is it? Some eight years ago, a Boston merchant, by his mercenaries, kidnapped a man between this city and Old Quincy, and carried him off. Boston mechanics, the next day, laid up the half-eagles which they received as their pay for kidnapping a man. The matter was brought before the Grand Jury for the County of Suffolk, and abundant evidence was presented, as I understand, but they found "no bill." A wealthy merchant, in the name of trade, had stolen a black man, who, on board a ship, had come to this city, had been seized by the mercenaries of this merchant, kept by them for a while, and then when he escaped, kidnapped a second time in the city of Boston. That was one thing; Boston did not do the deed; the merchant had no "personal

even the words of eloquent Wendell Phillips could hardly restrain them from going at once rashly to the Court House and tearing it to the ground.

Boston is the most peaceful of cities. Why? Because we have commonly had a place that was worth keeping. No city respects laws so much. Because the laws have been made by the people, for the people, and are laws which respect justice. Here is a law which the people would not keep. It is a law of our Southern masters, a law not fit to keep.

Why is Boston in this confusion to-day? The Fugitive Slave Bill Commissioner has just now been sowing the wind, that we may reap the whirlwind. The old Fugitive Slave Bill Commissioner stands back; he has gone to look after his "personal popularity." But when Commissioner Curtis does not dare appear in this matter, another man comes forward, and for the first time seeks to kidnap his man in the city of Boston. Judge Loring is a man whom I respected and honored. His private life is wholly blameless, as far as I know. He has been, I think, uniformly beloved. His character has entitled him to the esteem of his fellow citizens. I have known him somewhat. I never heard a mean word from him—many good words. He was once the law partner of Horace Mann, and learned humanity of a great teacher—have respected him a good deal. He is a respectable man—in the Boston sense of that word, and in a much higher sense; at least, I thought so. He is a kind-hearted, charitable man; a good neighbor; a fast friend—when politics do not interfere; charitable with his purse; an excellent husband; a kind father; a good relative. And I should as soon have expected that venerable man who sits before me, born before your Revolution (SAMUEL MAY)—I should as soon have expected him to go and kidnap Robert Morris, or any other of the colored men I see around me, as I should have expected Judge Loring to do this thing. But he has sown the wind, and we are reaping the whirlwind. I need not say what I now think of him. He is to act to-morrow, and may yet act like a man. Let us wait and see. Perhaps there is manhood in him yet. But my friends, all this confusion is the work of *one man* who was

liberty and the pursuit of happiness as himself. He knew the slaveholders had no more right to Anthony Burns than to his own daughter. He knew the consequences of stealing a man in Boston. He knew that there are men in Boston who have not yet conquered their prejudices—men who respect the Higher Law of God. He knew there would be a meeting at Faneuil Hall—gatherings in the street. He knew there would be violence.

EDWARD GREENLEY LORING, Judge of Probate for the County of Suffolk, in the State of Massachusetts, Fugitive Slave Bill Commissioner of the United States, before these citizens of Boston, on Ascension Sunday, assembled to worship God, I charge you with the death of that man who was murdered on last Friday night. He was your fellow servant in kidnapping. He dies at your hand. You fired the shot which makes his wife a widow, his child an orphan. I charge you with the peril of twelve men, arrested for murder and on trial for their lives; I charge you with filling the Court House with one hundred and eighty-four armed ruffians of the United States, and alarming not only this city for her liberties that are in peril, but stirring up the whole Commonwealth of Massachusetts with indignation, which no man knows how to stop—which no man can stop. You have done it all!

This is my lesson for the day.

Services at the Music Hall.

There was an immense audience at the Music Hall, yesterday, to hear Rev. Theodore Parker. There was a general expectation that he would have a "Lesson for the Day," and that vast hall, with its double tier of galleries, could not contain all the people who sought admittance. Mr. Parker delivered a short extempore discourse on the subject uppermost in all minds, which we give in full. He then delivered a short discourse on another subject. When he rose to pray he read the following:—

"ANTHONY BURNS, now in prison, and in danger of being sent into slavery, most earnestly asks your prayers, and that of your congregation, that God would remember him in his great distress, and deliver him from this peril.

"From Rev. Mr. Grimes, and Deacon Pitts, at Burns' special request."

He said, in substance, (we can not give his language precisely,) that this was the old form for such requests, but he did not like it. It seemed to ask God to do our duty. God was never backward to do his work, and we should do ours. He could not ask God to work a miracle to deliver Anthony Burns; although if He should see fit to

him to shoot him; while he could speak, he kept moaning 'Oh pray, massa! Oh pray, massa!' His master and mistress are not at home. There is great indignation in the neighborhood against the overseer, but what they will do about it I can not say. This is not the first Lagree I have heard tell about, but it is the first genuine Lagree case that has fallen under my observation. The overseer has not been arrested, and moves about as if he had done nothing uncommon."

THE BOSTON PRESS.—The *Atlas* has not yet said a word, editorially, in relation to the late declaration of the slaveholders against the North. The *Advertiser*, while condemning violence, has some sensible and judicious remarks upon the course of the slaveholders in repealing the Missouri Compromise. The *Transcript* also, while upholding the peace of the city, has some very feeling remarks upon the dangers of the present crisis, to the Northern people. The *Courier* is characteristically violent, and the *Journal* is characteristically feeble—both on the side of the slaveholders. The *Post* and *Times* say—what their drivers at Washington tell them to say.

CITY AND SUBURBAN.

CHARGED WITH MURDER.—Albert G. Brown, Jr., John J. Roberts, Henry Howe, Martin Stowell, John Morrison, Walter Phoenix, John Wesley, Walter Bishop, and Thomas Jackson, (the last four colored,) the persons arrested during the disturbance in Court Square, on Friday night, were brought before Justice Rogers, of the Police Court, on Saturday afternoon, when a complaint was made by Deputy Chief Luther A. Ham, charging the whole number collectively with having committed, with malice aforethought, a felonious assault upon the person of James Batchelder, with firearms loaded with powder and ball, and that they did kill and murder the said Batchelder. Mr. Ham proposed a postponement

for an examination. J. A. Andrews and C. A. Davis, Esqrs., of Plymouth, appeared as counsel, and objected to the complaint on the ground that it appeared that the charge of murder was preferred against the whole number, thereby precluding the possibility of their release from imprisonment on bail, until the government were prepared for an examination. He also inquired if some of the prisoners were not arrested before the homicide took place, and if so, he held that they should be admitted to bail. The Court decided that might be true, it might appear upon examination that they might be accessories. Mr. Davis said that one of the prisoners was arrested long before the homicide, charged with putting out a lamp, to which Mr. Ham replied that he expected to prove there was a concert of action, and he would endeavor to be ready for the examination on Tuesday at 11 o'clock, but if not then ready he should ask for a further postponement. This statement was endorsed by the Court, and the prisoners were committed to jail.

JAMES BATCHELDER.—A post mortem examination was had on the body of James Batchelder, Saturday, and the body was subsequently placed at the disposition of his relatives. Funeral ceremonies were held at the late residence of the deceased, in Front street, Charlestown, yesterday afternoon. The physicians who examined the body, state that the wound was caused by a stab and not, as has been stated, by a pistol shot. Coroner Smith concludes an inquest to-day.

FIRE.—The alarm last evening was occasioned by a slight fire in a house in Cooper street, occupied by Germans.

MORE ARRESTS.—John C. Cline and a colored man named Nelson Hopewell, were arrested and committed to jail, Saturday evening, on suspicion of being concerned with others, in the affair of Friday night. A colored man named James Fallam was arrested on a charge of stopping a carriage in School street.

rose up to welcome it. The greatest man of the North came here, and in this city told Massachusetts she must obey the Fugitive Slave bill "with alacrity"—that we must all "conquer our prejudices" in favor of justice and the undeniable rights of man. Boston "conquered her prejudices" in favor of justice and the undeniable rights of man. Do you not remember the meeting that was held in Faneuil Hall, when a "political soldier of fortune" sometimes called "the Democratic Prince of the Devil," howled at the idea that there was a law of God higher than the Fugitive Slave bill. He sneered and asked, "Will you have the 'Higher Law of God' to rule over you?" and the multitude that occupied the floor and the multitude that crowded the galleries howled down the higher law of God! They treated the higher law to a laugh and a howl! That was Tuesday night. It was the Tuesday before Thanksgiving day. On that Thanksgiving day, I told the congregation that the men who howled down the higher law of Almighty God had got Almighty God to settle with; that they had sown the wind and would reap the whirlwind. At that meeting Mr. Choate told the people "REMEMBER! REMEMBER! Remember!" Then nobody knew what to "remember." Now you know. That is the state of that case.

Then you "REMEMBER" the kidnappers came here to seize Thomas Sims. Thomas Sims was seized. Nine days he was on trial for more than his life, and never saw a judge—never saw a jury. He was sent back into bondage from the city of Boston. You remember the chains that were put around the court-house; you "REMEMBER" the judges of Massachusetts stooping, crouching, creeping, crawling under the chain of slavery, in order to get to their own courts. A! these things you "REMEMBER." Boston was non-resistant. She gave her "back to the smiters"—from the South; she "withheld not her cheek"—from the scorn of South Carolina, and welcomed the "spitting" of kidnappers from Georgia and Virginia. Now we are having our pay for it. To-day we have our pay for that conduct. You have not forgotten the "fifteen hundred gentlemen of property and standing," who volunteered to conduct Mr. Sims to slavery,—Marshal Turkey's "gentlemen." They "remember" it. They are sorry enough now. Let us forgive—we need not forget. REMEMBER! REMEMBER! Remember!

The Nebraska bill has just now been passed. Who passed it? The fifteen hundred "gentlemen of property and standing" in Boston, who, in 1851, volunteered to carry Thomas Sims into slavery by force of arms. They passed the Nebraska bill. If Boston had punished the kidnapper of 1845, there would have been no Fugitive Slave bill in 1850. If Massachusetts in 1850 had declared the bill should not be executed, the kidnapper would never have shown his face in the streets of Boston. If, failing this, Boston had said, in 1851, "Thomas Sims shall not be carried off, and forcibly or peacefully, by the majesty of the great mass of men, had resisted it, no kidnapper would have come here again. There would have been no Nebraska bill. But to every demand of the slave power Massachusetts has said, "Yes! yes!—we grant it all!" "Agitation must cease!" "Save the Union!"

Southern slavery is an institution that is in earnest. Northern Freedom is an institution that is not in earnest. It was in earnest in '76 and '83. It has not been in earnest since. The Compromises are but provisional. Slavery is the only finality. Now, since the Nebraska bill is passed, an attempt is made to add insult to insult, injury to injury. There was a fugitive slave case at Syracuse this last week; at New York, a brother of Rev. Dr. Pennington, an established clergyman of large reputation, great character, acknowledged learning, who has his diploma from the University of Heidelberg, in Germany—a more honorable source than that from which any clergyman in Massachusetts ever received his.—his brother and two nephews were kidnapped in New York, and without any trial, without any defence, were hurried off into bondage. Then at Boston, you know what was done in the last four days. Behold the consequences of the doctrine that there is no "higher law." Look at Boston, to-day. There are no chains around your court-house—there are ropes around it. A hundred and eighty-four United States soldiers are there. They are, I am told, mostly foreigners—the scum of the earth; none but such enter into armies, as common soldiers, in a country like ours. I say it with pity—they are not to blame for having been born where they were and what they are. Lift up the scum as well as I pity the mass of men. The accident of birth kept you and me from being among that same scum. The soldiers are there, I say, and their trade is to kill. Why is this so?

You remember the meeting at Faneuil Hall, last Friday—when even the words of my friend Wendell Phillips, the most eloquent words that get spoken in America, in this century, hardly prevailed upon the multitude from going, and by violence attempting to storm the Court House. What stirred them up? It was the spirit of our fathers—the spirit of justice and liberty in your heart, and in my heart, and in the heart of all of us. Some since it gets the better of a man's prudence, especially on occasions like this, and so excited was that assembly of four or five thousand men, that

of reversed and granted the same request in another form, which he read over, and read as follows:—

"To all the Christian Ministers of the Church of Christ in Boston:—

Brothers,—I venture humbly to ask an interest in your prayers and those of your congregations, that I may be restored to the natural and inalienable rights with which I am endowed by the creator, and especially to the enjoyment of the blessings of liberty; which, it is said, this government was ordained to secure.

Boston Slave Pen.
May 24, 1854. } ANTHONY BURNS."

The discourse which followed his "Lesson for the Day," was on the war now agitating Europe, and the rapacious and unprincipled spirit of the men who would hurry us into another war to aggrandize the slave power, but he had some allusions to the present state of things in Boston. Here is one of them:—

"Boston is in a state of siege to-day. We are living under military rule, in order that we may serve the spirit of Slavery, and Boston is hunting ground for the South who respects us so much! Our Nicholas is a Virginia kidnapper. Our ruler is a Judge of Probate."

THE NEW YORK FUGITIVE CASE.—We give the following particulars of the arrest of the three unhappy fugitives, Stephen H. Pembroke, (the brother of Rev. Dr. Pennington, of New York,) and his two sons, Robert and Jacob Pembroke, the notice of whose capture came in our New York telegraphic report of Saturday. The father was claimed as the slave of David Smith, of Sharpsburg, Washington county, Md.; the two sons as the slaves of Jacob H. Grove, of the same place.

They escaped about the 21st of the present month. Their "masters" came on to Baltimore, procured the services of officer Graham, one of the slave-catching firm of Graham, Potee and McKinley, and proceeded to Philadelphia, where they contrived to get into the same train with the fugitives, and rode with them as far as Newark, N. J. There the fugitives thought it prudent to leave the train, did so, unobserved by the kidnappers, and unaware of their proximity, and arrived in New York on Wednesday evening last.

Their arrival was watched for by the slave claimant and his agents. They were tracked to the house of a colored family, where they were allowed to remain until an early hour in the morning, when their sleeping place was violently entered, and they were hurried to the police office. Three hours afterward they were brought before the U. S. Marshal, George W. Morton.

One of the most summary, disgraceful, barbarous, star-chamber proceedings in the annals of the Fugitive Slave Law, in which the claimants were represented by the law firm of Dunning & Smith, and the defendants totally MISREPRESENTED, then ensued, and the fugitives, without anything deserving the name of law, or evidence, were thrust into prison.

Gentlemen employed by some friends of humanity as counsel, were informed that the fugitives had gone, several hours before they had left the city! A writ of Habeas Corpus, obtained from the Superior Court, arrived too late. It is hoped that something may be done in Philadelphia, where they have been taken, to procure something like a fair hearing in the case.

A SLAVE WHIPPED TO DEATH.—We have just received a letter from a gentleman, who has been observing men and things at the South. It was written on the 20th instant, and we extract the following account of a horrid affair which occurred in Nelson county, Va., on the 18th, two days before the letter was written:—

"I had not thought that so heart-rending a scene from 'Uncle Tom's Cabin' would come under my own observation. Day before yesterday, a slave, a young man in the prime of life, was whipped to death by the overseer on a plantation in this neighborhood. 'He was worth \$1000.' The overseer tied him in the barn and beat him for four hours. I am told that he was whipped for a very trifling offence. When so exhausted that he fainted, the poor fellow was washed with brine; then whipped and washed again. This was repeated six times. He was tied up soon after breakfast, and released about one o'clock and sent to the field to work. He fainted in the field. A shower came up, and he contrived to get into the barn, where he died. While the overseer was beating him, he begged

FISHERMEN.

Ar at Gloucester 25th, schs Nebraska, Elwell; Anstett, Smith, Bessie Neal, Streams; Oliver, Barnham, Westcott, and Potomac, —, Georges.

DOMESTIC PORTS.

Ar at New Orleans 21st, ship Northern Chief, Young, Boston.
Ar at Mobile 20th, barque Chester, Crosby, Boston.
Ar at Alexandria 25th, ship Wild Ranger, Sears, Callao.

Sid 25th, sch Enterprise, —, Boston.
Ar at Wilmington, NC, 24th, schs Regulator, Edridge, Boston; Tiego, Stoddard, Boston.
Old 24th, brig Ellen Hayden, Marsh, Boston.
Ar at Baltimore 24th, steamship Caldonia, Morley, Boston.

Old 24th, sch Gazelle, Claggett, Boston.
Ar at Philadelphia 25th, schs A Tirrell, Bell, Boston; Luther Child, Sears, Boston.

Old 25th, schs Mary E True, Snare, Roxbury; New Zealand, McRae, Boston; G F Brown, Chester, East Cambridge; Luther Child, Sears, Boston; Marcellus, Berry, do; R H Wilson, Tuttle, do; Christopher, Loeper, Snow, do; Rachel Jane, Simmons, do.

Ar at Albany 25th, sch Nile, Linnell, Boston.

Ar at New York 25th, ship Cornelius Grinnell, Fletcher, Liverpool; Adirondack, Taylor, Glasgow—27th, ship Champion of the Sea, Newland, Boston; schs Glida, Lovell, Boston for Albany; Galata, Beacon, do for do; propeller R B Forbes, Morris, Boston.

Old 25th, steamship Atlantic, West, Liverpool.

Ar at Sag Harbor 21st, ship Montauk, New York, to fit for whaling.

Ar at Mystic 25d, sch Tempter, Brown, Boston.

Sid 25th, schs Elizabeth Segar, York, (from Rondout), Boston.

Ar at Providence 25th, sch Kedron, Leighton, Fredrickburg.

Sid 25th, barque Justice Storey, Atkins, Baltimore; brig Maria, Gage, Cardenas; sch Emulous, Nickerson, Huntington, LI, (to load moulding sand for Boston.)

Ar at Fall River 25th, sch Denmark, Brightman, Philadelphia.

Sid 25th, sch Shenandoah, Ingersoll, Philadelphia.

At Newport 25th, brig Thomas, Trowbridge, from Barbadoes for New Haven, after being ashore at Point Judith; sch Elizabeth Segar, York, from Rondout for Boston.

Ar at Salem 25th, schs Westover, Rogers, Richmond; Susan Baker, Goodwin, Philadelphia.

Ar at Gloucester 25th, schs Gazelle, Hotchkiss, and Nile, Friesley, Boston—25th, Envoy, Bangor for New York; William Henry, Rockland for do; Hannah Clark, Bangor for Weymouth.

Also ar 27th, brig Niger, Tucker, Surinam.

Ar at Portland 25th, brig Henrietta, Norris, Boston.

Ar at Castine 25th, brig Phoenix, Anderson, Liverpool.

Ar in Hampden Roads 25th, ship Fanny Forester, Peterson, Callao.

FOREIGN PORTS.

Ar at Melbourne prev to Feb 27, ship Humboldt, Cook, New York Nov 20.

Old Feb 12, barques Three Brothers, Jane, Batavia, with part of original cargo—15th, Emily Miner, Rogers, Callao via Sydney.

Sid 11th, ship Gem of the Ocean, Crosby, Calcutta; 18th, sch Heloise, McKelvie, San Francisco via Tahiti.

Ar at Goolong 25th, schs Bona, Pratt, New York Aug 3.

Sid from Leghorn 27th ult, the San Jacomo, Boston—2d inst, ship Epimondas, Condry, New York—4th, brig Hollander, Brown, do.

At Antwerp 18th inst, barque Tedesco, Higgins, for Boston abt June 1.

Sid from St Catharines, no date, schs Sea Breeze, Buchanan, (from New London,) for San Francisco.

At Valparaiso 25th ult, barque Thetis, Bray, for Coquimbo and other ports on the coast 29th, to load for Boston.

Sid 24th, ship Emily Taylor, West, New Bedford—25th, ship Cornair, Woodbury, for leeward ports load for Boston.

Sid from Talcahuana 25th ult, barque Sophronia, Hall, (from Masatlan), for Boston.

At Jaenel 10th inst, schs J H Roscoe, Snow, for Boston in 6 days; B F Sparks, Wharf, from do just arrived (was struck by lightning on the passage, and lost mainmast.)

At Jamaica 12th inst, barque Sultana, Jones, dng, and to sail in a few days for Saguna to load for Boston.

Ar at St John, NB, 5th inst, ship Victoria Road, Tarbox, Bath; barque Amalia, Lewis, Boston; sch Grove, land, Foster, do.

ENGLISH FIRE BRICKS. 10,000 of

the Worthy Fire Brick, equal, if not superior, to Ruford's Scotchbrick, now landing from ship Wm Witherbee for sale by

Wm TUTHILL & EDWARD WINSLOW, 4 Broad st

DR. HUTCHINS' CELEBRATED

GOLDEN COMPOUND TINCTURE For sale by

Wm TUTHILL & EDWARD WINSLOW, 4 Broad st

100 CASKS RICE, various qualities, for

sale by DEXTER FAY & SONS, corner of Pearl and Broad streets

100,000 ORANGE WOOD

TOOTH PICKS just received and for sale on favorable terms, to Hotels, Dealers, and at Retail, by

J. ROSSBELL SPALDING, 21 Tremont street, opposite Museum, Boston.

1000 BARRELS REFINED SUGAR,

all grades, for sale by DEXTER FAY & SONS, corner of Pearl and Broad streets

300 HALF BARRELS New Orleans

MOLASSES, for sale by DEXTER FAY & SONS, corner of Pearl and Broad streets

500 POCKETS Old Java COFFEE,

for sale by DEXTER FAY & SONS, corner of Pearl and Broad streets

ELIZABETHAN COOK STOVE

With Patent Steam Hollow Ware.

WHY have a stove which fills your house from kitchen to attic with steam and the fragrance of Cabbage when boiling, or of onions and sausages while frying, when you can buy the ELIZABETHAN, which relieves you of all these annoyances, and makes the kitchen almost a parlor.
This stove is a GREAT FAVORITE WITH THE COOK, and it will invite the attention of those wishing a Model Cook Stove.

HARRIS & LANE.

NO. 122 & 108 BLACKSTONE STREET, BOSTON.

J. RYAN & BROTHERS,

PLUMBERS,

No. 14 School street, Boston.

MANUFACTURERS AND DEALERS IN THE FOLLOWING:—

WATER CLOSETS, Wash Basins, Marble
Sinks, Bathing Tubs, Shower Baths, Force Pumps, Lift Pumps, Beer Pumps, Fountains, Brass Cocks, Hydrants, Sheet Lead, Lead Pipe, Bar Lead, Silver Plated Ware, &c., &c. Leather and India Rubber Hose.

REFERENCES—Hon. Rufus Choate, Hon. Stephen Fairbanks, J. M. Bell, Esq., Hon. Stephen C. Phillips, of Salem.

J. R. & BROTHERS attend personally to the fitting up of their of their own work.
Orders from all parts of the United States will be promptly attended to. MWFm my24

BASCOM & TYLER'S

BOTANIC MEDICAL DEPOT,

Corner of High and Athol streets, Boston.

WHERE choice Family Medicines may be found constantly on hand, consisting of Cough Balsams, Cough and Croup Syrups, Anti-Scrofula Remedies, Diarrhoea and Cholera Cordials, Wine Bitters, Hepatic and Anti-Bilious Pills, Compositions, Tinctures, Roots, Herbs and all other Medicines usually found at an establishment of the kind. Our Hygiene Compound Vegetable Bitters have not their equal for cleansing the system and purifying the blood of foul matter that all are more or less subject to during the spring and summer months. For Jaundice, Indigestion, Loss of Appetite, Constiveness, Dizziness, Headache, Pains in the Stomach, Back and Loins, Rheumatism, Scrofulous Humors, Palpitation of the Heart, and general Nervous Debility, they have ever given entire satisfaction, and far exceeded the most sanguine expectations of all that have used them.

Also—Fumigery, Toilet Soaps, and a variety of Fancy Articles, &c., &c. Please give us a call. All orders promptly attended to. MWFm my24

CARPETING.

Bates & Goldthwait,

No. 45 Washington street,

BETWEEN COURT STREET AND CORNHILL

Wholesale and Retail Dealers in CARPETING, viz:—

Tapestry Velvet;

Tapestry Brussels;

Bigelow Brussels;

Three Ply;

Kidderminster;

and Ingrain.

—ALSO—

FLOOR OIL CLOTHS,

From 4 to 7 yards wide—white and colored STRAW CARPETING, 4, 4-4, 5-4, and 6-4 wide.

Bookings, Stair Carpeting, English and American Wool Mats, Rugs, Stair

Rugs, &c., &c.

B. & G. are weekly receiving per steamers the latest patterns of ENGLISH GOOD, to which the attention of purchasers who want a choice carpet are invited.
apls m WFM

GREAT BARGAINS IN

IND DIAMONDS, RICH JEWELRY.

WATCHES,

Silver and Silver Plated Ware.

B. HEINEMAN,

(FORMERLY AT THE CORNER OF COURT AND HANOVER STS.)

Would respectfully inform his friends, old customers, and the public generally, that he has removed to the store

No. 231 Washington street,

(UNDER THE MARLBORO' HOTEL.)

Where he would invite their attention to an examination of his large and well-selected Stock, consisting of

ELEGANT DIAMONDS, RICH JEWELRY,

FINE GOLD AND SILVER WATCHES,

GOLD CHAINS, SILVER AND SILVER PLATED WARE,

Of every variety and quality, all of which will be sold at the VERY LOWEST PRICES, and every article warranted as represented, or the money refunded.

WATCHES and JEWELRY of every description cleaned and repaired in the best manner.

B. HEINEMAN, Agent,

231 WASHINGTON STREET,

(Under the Marlboro' Hotel.)

apls m WFM

CONSTITUTIONAL CONVENTION.

FOR SALE—A copy of the Debates in the Convention of 1850, 3 volumes. Also, one copy of the Debates of 1850, 1 volume. Address C. D., at this office. MWFm my24

HOW PETROLEUM NASBY CAME TO JOIN THE DEMOCRACY.

SAINT'S REST, (wich is in the Stait uv }
Noo Gersey,) Aug. 20, 1865. }

I wuz born a Whig. My parents wuz a member uv that party, leastways my mother wuz, and she alluz did the votin, allowin my father, uv course, to go through the manual labor uv castin the ballot, in deference to the laws uv the country, wich does not permit females or niggers to vote, no matter how much intelleck they may hav in2 em.

In all probability I shood hev cast my lot with that party hed not a insident occurred, in my boyhood days, wich satisfied me that the Dimocrisy wuz my approprit and nateral abiding place. It wuz in this wise :

In a playful mood, wun nite, I bustid open a groserly, and appropriated, ez a jest, what loose change ther wuz in the drawer, (alars! in these degenerit days uv paper currency, the enterprisin thief hez to steel at 40 per sent. discount,) and sich other notions ez struck my boyish fancy. I indoost a nigger boy, sumwhat younger than myself, to aid me, and when we had bagged the game, I, feelin in my pride ez wun hevin the proud Anglo-Sacksun blood a coursun toomulchusly thro his vanes, what Cheef Justice Taney hez since made law, to wit : that the nigger hez no rites wich the white man is bound to respeck, whaled him till he resined the entire proceeds uv the speckulashun to me. The degraded wretch, devoid uv every prinsiple uv honor, blowed on me, and we wuz both arrestid.

The Justis of the Pease wuz a Whig, and after a hurried eggaminashen, he sentenst me ! one uv his own race ! one uv his own blud ! uv his own parentige ! to emprizenment for THIRTY DAYS ! on bread and water, and the nigger to only ten, on the ground that I wuz the chief offender !

My muther beggd and prayd, with tears a streamin down her venerable cheeks faster than she could wipe em up with her gingum apern, that the arrangement might be reversed—the nigger the 30 and I the 10, but no. Cold as a stun, inflexible as iron, bludlis ez a turnip, I wuz inkarseratid, and stayed my time.

Sullenly I emerged from them walls, on the evening uv the 30th day, a changed individjoel. Liftin my hands 2 heven, I vowed 3 vows, to wit :

1. That I wood devote my life to the work uv redoosin the African to his normal speer.
2. That I would adopt a persershin in2 which I I cood steel without being hauled up fer it.
3. That the water I hed consoomed while in doorance vile, wuz the last that wood ever find its way, undilooted, into my stummick.

Henz, I jined the Dimocrisy, and whoever egg-samines my record, will find that I HEV KEP MY OATHS !

PETROLEUM V. NASBY,

Lait Paster uv the Church uv the Noo Dispensashun.

MASS MEETING OF FREEDMEN AT WILMINGTON, N. C. The Southern people are now witnessing some novel and instructive events. The colored people, awake to the necessity of personal exertion to secure the full rights of citizenship to their race, are holding public meetings and conventions, at which they discuss their objects and plans after the style of their white brethren. Such gatherings are entirely new to the Southern whites, and must start some fresh ideas in their brains. They cannot help regarding the negroes with more respect when it is found that they can assemble and discuss in an orderly, dispassionate and able manner the great questions which concern their welfare. Such a convention was recently witnessed at Wilmington, N. C., where a crowded mass meeting of the colored people was held on the 21st. The principal speaker was J. P. Sampson, editor of the *Cincinnati Colored Citizen*, (formerly a slave in Wilmington,) who made a forcible and telling address, which is reported in the *Wilmington Herald*. He set out by claiming "the immediate, unconditional and universal enfranchisement of every black man in every State in this Union," and then proceeded to argue the matter. He told his hearers to claim a voice in the North Carolina State Convention, on the ground that all, black and white, were disorganized citizens of the United States, and not of North Carolina, and in case their admission is refused carry a protest to Washington. On the subject of "inferiority of race" he made this good point:

"If you read the history of the Norman conquests, you will find that this proud Anglo-Saxon was once looked upon as inferior to his Norman master, and might be found in the highways of England laboring, with a brass collar on his neck, and the name of his master marked upon it."

In conclusion, he told his audience that their State rights must be obtained from the State, and not from the general government.—*Boston Journal*.

PRESIDENT LINCOLN'S OPINION OF UNIVERSAL SUFFRAGE. The *Southern Advocate*, of September 18, publishes the following extract from a letter of the late President Lincoln to Gen. Wadsworth, who fell in the battle of the Wilderness. The letter, which is of a private character, is to be sent to General Wadsworth's family. It shows that Mr. Lincoln desired the bestowal of the elective franchise upon the blacks, and was also at an early day in favor of granting a universal amnesty. Mr. Lincoln says:

"You desire to know in the event of our complete success in the field, the same being followed by a loyal and cheerful submission on the part of the South, if a universal amnesty should not be accompanied with universal suffrage. Now, since you know my private inclinations as to what terms should be granted to the South in the contingency mentioned, I will here add that if our success should thus be realized and followed by such desired results, I can't see if universal amnesty is granted, how, under the circumstances, I can avoid exacting in return universal suffrage, or at least suffrage on the basis of intelligence and military service.

"How to better the condition of the colored race has long been a study which has attracted my serious and careful attention, and hence I think I am clear and decided as to what course I shall pursue in the premises, regarding it as a religious duty, as the na-